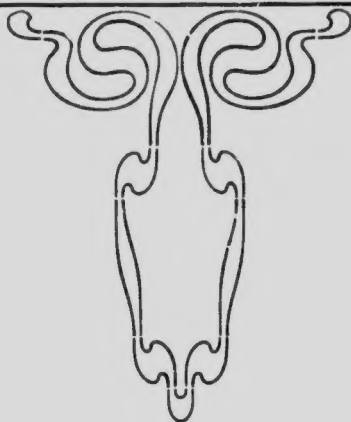


"Two Experiments With the X-Rays"



BY

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PASTOR ST. EDWARD'S CHURCH

WINNIPEG



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Introduction

The sermons herewith submitted to the public, originally were not intended for publication. The kindness however, with which they were listened to by both Catholics and non-Catholics, and the many requests for their publication have encouraged the author to have them printed in this form.

The free distribution of this little volume was made possible through the generosity of Winnipeg Division No. 1, Ancient Order of Hibernians.

Its principal aim is not to refute the charges made against the Catholic Church by the Rev. Dr. Gordon—this is rather its occasion—but to remove anti-Catholic prejudice and to promote a better understanding among all the followers of Christ.

A. G.

Inprimatur

† ADELARD, O.M.I.

Archbishop of St. Boniface.

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Two Experiments With the X-Rays

I.—CATHOLIC AND PROTESTANT NATIONS

"Now the end of the commandment is charity, from a pure heart, and a good conscience, and an unfeigned faith. From which things some going astray, are turned aside unto vain babbling: desiring to be teachers of the law, understanding neither the things they say, nor whereof they affirm." I. Tim. I. 5-7.

It would be difficult to find words more appropriate to give a complete description of that religious demagogue known to Winnipeggers as the Rev. J. L. Gordon and the abortive issue of his overheated imagination, called "Roman Catholicism under the X-rays." The sermon, "vain babbling," and the preacher, an individual, "desiring to be a teacher of the law, yet understanding neither the things he says, nor whereof he affirms."

You have read, no doubt, of the important work that has been accomplished of late years by the X-rays.

Not only have they been used to lay bare to the eye the interior of the human body, but they have been tried also, with certain good results, in various illnesses, such as cancer and superficial tuberculosis. On the other hand, the actual danger of the X-rays to the operator has been discovered.

Thus Dr. Kassabian recently died

from cancer induced by the very rays with which he was treating patients. Dr. Wilson of the London Hospital lost several of his fingers as a result of the rays.

Need Protection

Consequently operators now work behind leaden screens to protect themselves from the destructive rays. We may conclude from this that if the X-ray instrument be a dangerous one in the hands of even the skilled operator, how much more so will it be in the hands of the unskilled. And dangerous indeed it has proven in the hands of the Rev. Dr. Gordon.

In endeavoring to throw the X-Rays on Roman-Catholicism, he has, to say the least, badly burnt his fingers and to protect himself in the future from these destructive rays, I am afraid, he will have to hide not merely behind a leaden screen, but behind a reinforced concrete wall. Furthermore Dr. Gordon's X-rays have given an utterly defective diagnosis of Roman Catholicism.

To remedy this, I propose in this and subsequent sermons to throw the X-Rays of Scripture, common sense and history upon the same subject.

When I undertake to deal with Dr. Gordon's slanderous attacks upon the

Catholic Church, I am reminded of the memorable words spoken by Ex-President Roosevelt before the American mission at Khartoum: "I wish I could make every member of a Christian church feel that just in so far as he spends his time in quarrelling with other Christians of other churches, he is helping to discredit Christianity in the eyes of the world," and I feel inclined to pass over these attacks with silent contempt.

At any rate, we Catholics are not anxious to quarrel over religion with our Protestant fellow-citizens. We have every regard for their religious convictions; we believe that the great majority of them are sincere and on the side of God and we hope some day to meet them in our common home beyond the stars, there to be friends and brothers for evermore.

But we have a right to expect as much from them, and so we cannot stand by in silence and allow that which is most sacred and most dear to our hearts, our holy religion, to be slandered and blackmailed and held up to ridicule before the world.

Our plain duty, both for our own edification and for the enlightenment of fair-minded non-Catholics is to speak out fearlessly, to vindicate and defend our holy faith against these slanderous attacks.

When analyzing that famous, or I should rather say, infamous sermon on Roman Catholicism, we are at once confronted with the ignorance, want of education and bigotry displayed by its author.

It is a conglomeration of disconnected statements, some true, some indifferent and others absolutely false, none of which he actually does prove and most of which he could not prove if he tried to. In that one sermon he reviews the history of well nigh seven or eight centuries and discusses nearly all the doctrines of the Catholic Church. He alludes to the proverbial darkness of the middle ages, sings the praises of Luther, Cromwell, Good Queen Bess, and the Reformation and comments upon the religious history of modern

European nations. He condemns the Eucharist and the mass, and the whole of religious ceremonies, touches upon marriage, divorce, celibacy, the Ne Temere Decree, ridicules confession and the doctrine of indulgences, calumniates the Jesuits, repeats the old charges of the chained Bible, and the Church's opposition to science and education and says a last farewell to Catholic idols, the reign of priests, the horrors of purgatory and the corruptions of Rome in general.

You see it would be impossible in one sermon to deal with so many and such varied subjects, I have therefore tried to classify the Doctor's statements and shall deal with them in order.

Our first discourse might be entitled "Catholic and Protestant nations."

Let us first peruse some of Dr. Gordon's statements with reference to these.

"But the magnificent pageant which so impressed a certain portion of the population of Montreal a short time ago, is the very thing of which France, Germany Portugal, Italy, Belgium and Spain, have grown weary.

"What is it that the Roman Catholic believer objects to, in his own religion? For, be it known, that the most persistent critics of Roman Catholicism are to be found in Roman Catholic countries! The people who are protesting the most against the encroachments of Rome, to-day, are Roman Catholics.

"Today the Anglo-Saxon race with its two splendid divisions, Britain and her colonies and the American sisterhood of states, is the backbone of Protestantism—and Protestantism is the hope of the world.

"We also have the test of actual experience. Those are days when men travel. A man of moderate means can 'see the world.' It does not cost a fortune to pass from North America to South America. Mark the contrast! Here is Protestantism and Roman Catholicism laid out in a splendid geographical contrast, beneath the skies of the new world. The waves of his-

tory broke upon the coast line of these two continents at exactly the same moment. The conditions for a comparison are perfect. If you desire to know what Roman Catholicism is—go into a Roman Catholic country. If you desire to know what Protestantism is—go into a country dominated by the spirit of Luther. Herein is the test of an actual experience. 'By their fruits ye shall know them.' Allow a generous margin for climate, drift of population and the strange eccentricities of circumstances and still you have a contrast so remarkable, that you immediately find in it, a strong confirmation of the historical results of four hundred years. Protestantism means progress. Roman Catholicism means ignorance, superstition and poverty."

National Prosperity.

First let us examine the common argument against Catholicism on the ground of national progress and prosperity.

It were unwise, of course, in this materialistic age to mention the fact that Christ never made wealth or material greatness a mark of His Church. To even a superficial student of Holy Scripture it is evident that exactly the contrary is the case. Christ said: The poor you will always have with you and the poor always have been with the Catholic Church. But the material progress and prosperity of a nation depends not upon the religion of that nation, but to a large extent upon a multitude of considerations that have absolutely nothing to do with religion, upon the country's natural resources, the intelligence, energy and general endowment of the people, geographical position, and as Dr. Gordon himself admits, upon climatic conditions, drift of population and the strange eccentricities of circumstances. And a wide margin indeed may be allowed for these strange eccentricities of circumstances.

If we look back through history we find that every nation has had its rise and its fall.

Egypt, Assyria, Greece and Rome were once mighty nations, but they have long since gone down to their ruin. Will Britain, Germany and the United States be exceptions to the rule that never yet had an exception? Let us hope they will. Who would say that the Hebrews ceased to be God's chosen people, when in the days of their misfortune they suffered in Egyptian bondage or Babylonian captivity?

Who would say that the early Christians who worshipped in the dark recesses of the Roman Catacombs, professed a false religion because at the time they were not blest with material prosperity.

Again Spain was at the height of her power at the beginning of the 16th century when she was a truly Catholic nation and today when her government is anti-Catholic, as regards national prosperity, she is decidedly on the decline. History is there to attest that England of today cannot bear comparison with England before the Reformation, nor with a truly Catholic land at the present day such as Belgium. But this is no argument either in favor of Catholicism or against Protestantism. As a matter of fact, there is no possibility at the present time of finding a really Catholic nation to compare with a really Protestant nation.

Our opponents' method is to place Spain, France, Italy, Portugal and South America alongside Britain, Germany and North America, to calmly label the former Catholic and the latter Protestant countries, to gloat over the comparison and therefrom to conclude to the ignorance, poverty and general inferiority of nations under Catholicity.

But the conclusion is not logical, because the premises are false.

You cannot call France, or Spain, or Italy, or Portugal, or South America Catholic nations in the sense in which they once were Catholic and in the sense that is required for instituting a just comparison between the Catholic and Protestant religions in

their effect on a nation's progress and prosperity. The great masses of the people in these countries, it is true, have remained Catholic, loyal to the Church, obedient to her laws, but the ruling powers have everywhere turned against her.

Take Italy with its anti-Papal Government since 1870, Spain with its anti-clerical ministries, France with its law of separation, Portugal with its atheistical Republic. It matters not in short what country you select, you will find that the secular princes or their cabinets have persecuted and crippled and endeavored to enslave the Church.

Not Catholic.

Surely then these have no right to be called Catholic powers when comparing the imperial greatness of various nations.

Nor can you call Britain at the present day a Protestant nation with her brightest men coming back in large numbers to the old Church. Germany is no longer a Protestant nation with her Centre party and over 25 millions of Catholics who surely exercise some influence upon her general prosperity. And as to the United States, of her a Protestant writer has said these remarkable words: "Catholicism is in a fair way to conquer her."

"We are confronted with the possibility of a Catholic America in twenty-five years!" And even at the present day the 23 millions of American Catholics are exercising a greater influence upon the destinies of their beloved country than the adherents of all forms of Protestantism combined, 60 per cent. of whom are practical unbelievers. A comparison then between Protestant and Catholic nations where their material progress and prosperity are concerned, is utterly impossible, rather might we institute a comparison between countries where the State has taken charge of religion and countries where the State has simply left religion to its own resources.

And what do we find? Wherever the Church is bound hand and foot

by law to the State, wherever a ministry of public worship curtails its liberty, wherever her destinies are guided by politicians, wherever religion, so to speak, is a department of State, there religion continually grows weaker. State interference and State patronage have ever made of religion, whether Catholic or Protestant something suspected, hated, and finally cast aside by the average individual. These are facts written large upon the chronicles of Southern Europe and South America.

Where Churches Free

But wherever the Church is not interfered with by the State, wherever religion is left to its own resources, wherever religion stands on its own feet, wherever it is able to deliver its message without fear or favor, there it grows stronger, there the undying words of Cardinal Gibbons are ever verified: "Where the Church is free, there religion blossoms like a rose." Witness the religious records of Britain, Germany and the United States.

Now let me draw your attention to a statement of Dr. Gordon's with reference particularly to Spain:

"I imagine," he says, "that Spain is the most thoroughly Roman Catholic country in the world. There are in Spain 3,000 monasteries and 100,000 monks and nuns. Many of these are engaged in secular pursuits, and, being free from taxation, are driving the native Spaniards out of business. What do you think of a Roman Catholic country where Roman Catholic monks and nuns cannot be guaranteed respectful treatment as they pass through the city streets?"

There is a commandment of the Lord which says: "Thou shalt not bear false witness against thy neighbor." This is what Dr. Gordon failed to observe when he stated that there are 100,000 monks and nuns in Spain. This is absolutely untrue and after this what credence can be given to any of his statements.

According to the statistics of 1909 and since then the number has rather

decreased than increased, there are in Spain 597 religious communities of men with a membership of 12,141. There are 1656 communities of women with a membership of 42,596, a total therefore of 54,738 monks and nuns or about half the number Dr. Gordon says there are. In fact Spain has many less monks and nuns per population than many other Catholic countries or even so-called Protestant countries. There are more monks and nuns proportionately in England, Germany, and the United States than there are in Spain.

It is asserted that many of these are engaged in secular pursuits free from taxation and driving the native Spaniards out of business.

The sponsor of this argument can hardly be serious. That business enterprises are exempt from taxation when conducted by monks is untrue.

Of the 600 religious communities of men in Spain 62 are engaged in the manual training of boys.

A few of these may sell the articles made by their pupils to help support their schools. But no reasonable mind will object to this. As well might the manufacturers of this country object to the competition created by the sale of brooms, brushes, and other articles made in our prisons, penitentiaries and asylums.

A Straight Question.

And now in conclusion, conceding with Dr. Gordon that the Catholic Church is persecuted by the Governments of nations, republics and empires, let me ask this question:

Is Catholicism on the wane and Protestantism on the gain? Is the Catholic Church losing in strength and the Protestant Church gaining? I will give the answer in Dr. Gordon's own words:

"When a Catholic is through with his own Church, he does not, as a rule, become a Protestant. He is more likely to become an atheist out and out. The recent history of France is an illustration of this fact."

Is that a recommendation for Pro-

testantism? The Catholic Church has suffered some losses in France, Spain, Italy and Portugal, but they are only small, the great masses of these people remain loyal to the Church.

Yet the loss of the Catholic Church is not the gain of the Protestant Church, it is the gain of atheism and irreligion. You may read almost daily of the conversion of prominent men from Protestantism to Catholicism. Have you ever seen or heard of the records of noted converts to Protestantism? Yes, we have. The Catholic Church sometimes weeds out her garden, and the weeds thrown over her walls are eagerly picked up not by the intelligent body of Protestants but by a few bigots among them, and so once in a great while we hear of a Chiniquy, a Slattery, a Maria Monk or a Margaret Sheppard.

But what are these in comparison with the thousands of converts who every year forsake Protestantism to come back to the Mother Church, converts recruited not from the ignorant but from the intelligent classes, countless members of the Anglican clergy and English Aristocracy, Non-Conformist Ministers, Doctors, Lawyers and men renowned for their literary ability. And as to the future, the future is success to Catholicism and failure to Protestantism.

Catholicism.

It was Catholicism that during the first 15 centuries raised the world from the depths of barbarism to the heights of civilization, and Catholicism is the only force which in our own 20th century can save the world from falling into the abyss of rationalism and materialism. Catholicism came to the Latin races first. It came to the very heart of the great Roman Empire, spreading thence to the northern nations and gradually established itself as the supreme religion. Then came the Reformation and the great struggle between Protestantism and Catholicism began.

Northern Europe threw off Catholicism while it continued to flourish

amongst the Latins of the South.

Now another crisis, another Reformation is coming in the history of the Church. On the one hand in the Latin countries, France, Italy, Spain and Portugal which up to the present time had retained Catholicism, a movement is on foot to do away with the old religion, but this Reformation of the 20th century differs from that of the 16th century in that they are not substituting another religion instead of it, but drifting into irreligion.

On the other hand the north is coming back to Catholicism. Little by little, the northern nations, Germany, England and the rest, and America also are coming back to the Catholic faith. And hence the religious conflict of the 20th century will lie not between Catholicism and Protestantism, for Protestantism as a system, is dead and done with. I am not now speaking of individual Protestants. There have been and will continue to be very good Protestants whose lives put to shame the lives of some Catholics, but the system as an instrument in the hand of God has broken down. Every form of Protestantism has been tried and has been found wanting. And so I repeat that the religious conflict of the 20th Century will 'e not between Catholicism and Protestantism, not between the Catholic Church and the Protestant Church, but between Catholicism and irreligion, between the Catholic Church and rationalism, between the two ideals of the Church and of the world.

God Will Win.

And needless to say in this conflict the Church will come out victorious, for her battle is the battle of God and the gates of hell shall not prevail against her.

And at the conclusion of that great struggle the world will realize once more the truth of the eloquent words in which that illustrious statesman, Wm. E. Gladstone wrote of the Catholic Church:

"She has marched for 1500 years (since the days of Constantine) at the head of civilization, and has harnessed to her chariot as the horses of a triumphal car, the chief intellectual and material forces of the world; her art, the art of the world; her genius, the genius of the world; her greatness, glory, grandeur, and majesty, have been almost, though not absolutely all, that in these respects the world has had to boast of. Her children are more numerous than all the children of the sects combined; she is every day enlarging the boundaries of her vast empire; her altars are raised in every clime and her missionaries are to be found wherever there are men to be taught the evangel of immortality, and souls to be saved.

"And this wondrous Church, which is as old as Christianity and as universal as mankind, is today, after its twenty centuries of age, as fresh and as vigorous and as fruitful as on the day when the Pentecostal fires were showered upon the earth."



2. THE CHURCH AND SCIENCE.

As a suitable text for this sermon I cannot do better than repeat the words with which I concluded the previous one and in which that illustrious English statesman, William E. Gladstone, wrote of the Catholic Church:

"She has marched for 1500 years (since the days of Constantine) at the head of civilization and has harnessed to her chariot as the horses of a triumphal car, the chief intellectual and material forces of the world."

This testimony alone, coming as it does from so eminent a Protestant authority ought to offset any charges of ignorance and intellectual slavery that have been laid at the door of the Catholic Church by a bigoted religious agitator such as the Rev. J. L. Gordon. But for the sake of truth let us look into these charges more closely.

The Charges.

Here are some of Dr. Gordon's statements with reference to the subject under discussion:

"We have heard of godless education and godless schools, but the most godless thing with which a growing community has to contend is godless ignorance."

"Wherever an unchained bible radiates the sunshine of God's love, there men will dare to look into the face of God as into the benign countenance of a father. Today in Europe and America men are flinging off the chains of tradition and putting on the garments of reason and intelligence."

"Roman Catholicism means ignorance, superstition and poverty."

"Why is Rome afraid of education?—of public schools?—of modern literature?—of an unfettered press?—of an unchained intellect?—of a thinking people? Why? Because independent thinking is always away from the Church of Rome. But people are going to think—and think more, and not less.

"Rome has deliberately turned her face to the past. When she boasts of being unchangeable, she simply acknowledges herself to be a worshipper at the Altar of Tradition. Blind bigotry has no use for eyes. Unreasoning prejudice has small use for intellectual processes. It is easier to believe blindly than to think clearly."

"If the leaders of modern Roman Catholicism continue to ignore science, decree silence, oppose inquiry, deny history and utterly refuse to breathe the atmosphere of our modern life, then the words of Matthew Arnold, originally applied to Oxford, will be the most appropriate phrase in the realm of classic illusion to fully describe the residence of the Holy Father, in the City of the Seven Hills: 'The home of lost causes, and forsaken beliefs, unpopular names, and impossible loyalties.'"

You see, it is rehash of charges that are as old as the Reformation and as unfounded as Protestantism itself. Dr. Gordon tells us in other words that the Catholic Church is anxious to keep the people in ignorance, that she is afraid to let them read and think, because her supremacy is based on ignorance and illiteracy.

He tells us that the Church is opposed to science, because science would show up the errors of her creed and people as a result would give up their old benighted Church.

It strikes me, that when Dr. Gordon proffered these charges against the Catholic Church, he gave a very forcible illustration of another statement of his when he said: "The hardest thing in the world is to stop people thinking when they once get started."

Dr. Gordon got started thinking about the Catholic Church and he got thinking so hard that he found it impossible to stop, with the consequence that he overworked his poor brains and imagination.

This whole question of opposition

between the Church and science between the Church and education rests on no better basis than ignorance of the real details of history and an erroneous idea that science would disturb faith.

But it is now universally conceded that there is no opposition between science and faith and history attests that the Church has been in every age the pioneer of science and education.

Let us first study the history of education, then the development of science and finally devote a little time to that strange bit of old time controversy, "The Chained Bible."

Education.

Education is by no means a child of the 20th century, neither is it the offspring of the Reformation. Education is as old as Christianity. As the Protestant Doctor Talmage has well put it: "Education came forth with the Church from the tombs and catacombs of Rome, and has clung to her garments in her upward flight." Education was a duty imposed upon the Church by her Divine Founder Jesus Christ: "Go ye, and teach all nations," a commission without restriction, to teach not only the things of God, the sciences of heaven, but to lead also in the things of nature, the sciences of the earth. And the Church true to her mission, from the very beginning has been the mother and nurse of education. In order to realize the debt which we owe the Church in this respect we must go back into the ages that have long drifted away and view the world as the Church of Christ found it. We must enquire what were the circumstances of the times and the conditions of the people when the Church began and carried on her struggle for education.

People unfamiliar with history and biased by prejudice seem to imagine that all was peace and tranquillity, that the Church had but to put up the little red schoolhouse by the wayside and at once the children would flock in to receive the words of wisdom at her lips.

Yet what are the facts?

What was the world when the Church entered in with her Founder's message to teach all nations?

That world which God had made so beautiful was cursed by the crimes and iniquity of men. It was wrapped in darkest idolatry and all the evils that follow in its wake. Whatever there was of learning, of art and of science amongst the ancient nations, Assyria, Egypt and Greece, was concentrated in Rome. All the wealth of the world was gathered in Rome, all the glory of the earth was centralized in Rome.

And Rome blinded by pride and stupefied by luxury, despised and persecuted and put away the lowly messenger of God.

And so for three hundred years the Church lay hidden in tombs and catacombs, in caves and grottoes, in ruins and desert places.

But at length came the hour of her triumph. Proud Rome, luxurious Rome, Rome saturated with the blood of Christian martyrs bowed down her imperial head before the glory of the cross and Jesus Christ at last came out victorious. The victory, however, was not complete. Scarcely had the Church come forth from her hiding place when from the fastnesses of the north came down dreadful hordes of barbarians, men without a spark of civilization; on they came the Goths and the Visigoths, the Huns and the Vandals, wiping out the glory and culture and civilization of ages, leaving ruin and destruction on every hand.

Barbarians.

Every art, every science, every monument to the intelligence of ages had been destroyed and the work of four hundred centuries had to be begun and done all over again.

Thus at the end of the fifth century did the Church of Christ find herself standing alone among barbarians, alone amidst the ruins of an empty world.

No power on earth had been able to withstand these barbarians. No army

had been able to make front against them. All had gone down to ruin, to dust and to ashes. Yes all, save and except one, one power, one army, one organization, shaped by the hands of God and founded by His Son Jesus Christ, that power: the Holy Catholic Church.

Suppose a horde of Savage Indians were to swoop down upon this fair province of ours, destroying our cities, enslaving our people, how long would it take our splendid school-system to lift up these savages from the depths of barbarism to our present height of civilization? Are we not today trying that very system on these very tribes and with what results?

Suppose the Church had failed in her undertaking, would it have been any wonder? But she did not fail. She took these barbarians, these rude children of the forest and began the work of their civilization, first and foremost by teaching them the things of God, the sciences of heaven.

But whilst doing this and whilst the struggle went on all over Europe and the land was one mighty battlefield overflowing with blood, the Church gathered into her arms all that she could lay hands on of literature, science and art and retired with them into her cloisters.

Everywhere the monk became the one man of learning, because all others were engaged in war, defending their homes and their families, and he made literature and science and art the study of his life.

Where today would be the ancient literature of Greece and Rome if the Catholic Church had not gathered their remnants into her cloisters?

Where today would be the very Scriptures themselves had it not been for patient and holy monks who took them and transcribed and multiplied copies for posterity?

Schools.

And gradually as peace settled once more upon the land, the Church was able to build schools, to found colleges and establish universities and there-

in display the remnants of literature, science and art she had saved from the ravages of barbarians.

The pride of our age is our system of public schools for the free education of the people. But this is not an invention of the 20th century. The Catholic Church was the first to establish such schools.

She not only had her monastic and Cathedral schools to which the people had free access, but also what we would now call public schools, cared for by the community and taught by lay teachers. From the days of Charlemagne in the 9th century to those of Leo X, in the 16th century, the period when the Catholic Church was at the height of her power, free schools flourished all over Europe.

As early as the 6th, 7th and 8th centuries the establishment of free schools was ordered by various councils of the Catholic Church. Read the decrees of the 3rd Council of Lateran, A.D. 1179, and you will learn all about free schools before the Reformation.

The great historian Janssen says: "Outside the mark of Brandenburg, there was scarcely a single large town in Germany in which at the end of the 15th century in addition to the already existing elementary national schools, new schools of higher grade were not built or old ones improved."

Universities.

But the best test of popular education may be found in the number and reputation of schools of higher learning, such as colleges and universities, for where universities abound, there general intelligence abounds in all classes of the people.

Before the light of the Reformation dawned on benighted Catholic Europe as revilers of the Catholic religion are wont to say, the Catholic Church had established 72 universities on that continent, 9 of these before the 13th century, 10 during the 13th century which by Protestants is termed the darkest of centuries, 19 in the 14th and 34 in the 15th century, of this

number 20 in France, 15 in Italy, 15 in Germany. 7 in Spain and the rest in the various other European countries. Since then the Church has established 46 more, a total of all universities founded in Europe by Catholics of 118. On the other hand the total of all universities founded in Europe by Protestants is only 31.

You see with all the light furnished by Protestantism and with all its boasted progress it has not been able to get ahead of "benighted Romanism," or even to equal it.

And here is a singular fact.

When England became Protestant, she possessed Oxford and Cambridge, both famous universities founded by Catholics. One would think that the English having their intellects emancipated from the darkness of Romanism, there would presently be a perfect blaze of light shining out from a rapidly increasing number of these halls of advanced learning. But what do we find? Under its Protestantism these two Catholic universities more than sufficed for England's intellectual wants. It was not until 1826, 300 years after the Reformation that Protestant England felt the need of more universities than Catholics had left to it ready made. Moreover with the Reformation the number of their students decreased and has never since come up to what it was in Catholic times.

Number of Scholars.

Dr. Gordon says: "By their fruits you shall know them." Yes, with him we believe that a tree is known by its fruits.

The universities show by the greater number of their scholars the fruits of the popular esteem of education. In the 13th, that so-called darkest of centuries, 300 years before the Reformation, the Catholic university of Bologna counted 10,000 scholars, that of Oxford in the same century 30,000 and the university of Paris as many as 40,000.

And at the present day the number of Catholic universities having over

1600 students is 29 whilst that of Protestant universities, having over the same number, is only 21.

There is another test of comparison: In what countries do we find to day the highest percentage of university students compared with the population?

Mulhall, a Protestant, replies: "The number of university students compared with population is much greater in so-called Catholic Spain and Belgium than in other European countries." And statistics are there to prove this.

Is it not strange how in the face of such overwhelming evidence, anti-Popery preachers of Dr. Gordon's class should continue to publish and circulate such patent forgery and misleading statements in order to defame the Catholic Church?

But is it not more surprising still that their barefaced, unproved assertions should receive ready acceptance and belief among Protestants of every class throughout the length and breadth of this well-schooled country?

Talk about the mental slavery of Romanism and the intellectual progress of Protestantism!

Ireland.

Oh, how easy is it to turn the tables when comparing the history of education of Catholic Ireland with that of Protestant England! What was Ireland in the days when she was not only Catholic but free?

In the matter of education in Europe Ireland takes rank as one of the foremost leaders a thousand years before Protestantism saw the light.

Witness her numerous schools of learning following directly upon her conversion to the Catholic faith, prominent among which stand out Armagh, A.D., 455 with 7000 pupils, Lismore, Cashel, Arran, Clonard, Clonmacnoise, Clonfert and Iona.

In those days Gauls and Romans and Germans and even Egyptians were scholars in these Irish schools. Ireland sent out teachers all over Europe and she was known in conse

quence throughout the world, as the "Island of Saints and Scholars."

And what of England when the spirit of Protestantism had established itself in the minds and hearts of the English people?

Thousands of monasteries and nunneries to which were attached monastic and parish schools and in which the nation's children were being educated, were confiscated and ruined by the founder of Protestantism in England, Henry VIII. Tens of thousands of monks, noted scholars, men of learning, devoted to study and to the teaching of the poor and illiterate, were either hanged or driven out, with the result that even as late as the middle of the 19th century the popular education of England was at a very low ebb indeed.

Kay, a Protestant historian, says that 60 years ago the population of England and Wales was 17 million and 8 million of these were illiterates. And what did so-called enlightened Protestant England do to so-called ignorant Catholic Ireland? I loathe to recall these disagreeable facts of history, but for the sake of truth I must. Have you ever heard of the "hedge-schools" of Ireland?

Hedge Schools.

They are memories of the bad old penal days, when England passed a law that Catholics were not to be educated. They were huts built up in a few hours in the shelter of hedges, walls and groves where, at the risk of their own lives and the lives of their teachers the poor children of Ireland strove to satisfy their love of learning. Why thus in secret and at such great risks? Because enlightened Protestant England had decreed that Catholics were not to be educated, that Catholic schoolmasters were forbidden to teach under pain of exile or the hangman's rope, that Catholic parents were forbidden to send their children to any foreign country to be educated.

You can hardly believe this? Let me read to you the testimony of an impartial Protestant, Henry Barnard,

L. L. D., the first United States Commissioner of the Bureau of Education:

"Until the beginning of the 19th century the Catholics who constituted four-fifths of the population in Ireland, were not only not permitted to endow, conduct or teach schools, but Catholic parents even were not permitted to educate their children abroad; and it was made an offence, punished by transportation (and if the party returned, it was made high treason) in any Catholic to act as a schoolmaster or even as a tutor in a private family." To further prove that the Church has ever been the friend of education we might cite dozens of Protestant writers and historians, Hallam, Dean Maitland, Canon Farrar, Lord Macaulay, Laing and others, but why quote the language of the learned against the false testimonies of such as Dr. Gordon who seem to have no other occupation than to beat the drum of Anti-Popery.

The day of their judgment at the hands of their own deceived people, cannot be far off. Let us leave them to the fate that awaits them.

So much for the Church and education, and now as to the Church and science.

Science.

If I would do justice to this subject, it would be necessary to write volumes, but I will be brief and in a few short words endeavor to show you that in all branches of science as well as in education, the Catholic Church has ever led the way.

Everybody admits that before the Reformation philosophy, theology and analogous sciences were very much encouraged, but it is a commonly accepted idea that the physical sciences did not develop until quite recent times.

Yet as a matter of fact every single one of the modern sciences developed during the 13th century. And in those days the universities were all Catholic, the professors mostly clergymen and the most distinguished contributors to the physical sciences were as a rule members of religious orders

and many high dignitaries in the Church. And what was true in the 13th remained true in the 14th, 15th and subsequent centuries.

Astronomy.

Let us begin with the science of astronomy and navigation.

In the 15th Century the father of modern astronomy, Regiomontanus, was a Papal astronomer and a bishop. His calendars were used by the Spanish and Portuguese navigators in their great voyages of discovery. Then followed Father Copernicus, a priest of the Catholic Church, the greatest contributor to modern astronomy, who calculated the distances of the planets, and did so without the aid of the telescope, which was then unknown. Another Catholic astronomer was Galileo who invented the telescope and the pendulum.

Verrier whose calculations led to the discovery of the planet Neptune, the greatest scientific feat ever accomplished, was a devoted child of the Catholic Church. And the foremost astronomers of modern centuries are numbered among the Jesuits, for instance, Father Perry and Father Secchi, the greatest students of the sun.

Among the navigators, all give due honor to Columbus the discoverer of America who was as devoted to his rosary as to his compass.

We have other great navigators, such as Gama, Vespucci, Balbao who were all devoted Catholics.

Medicine.

The most wonderful period in the history of medicine, especially surgery, except the latter half of the 19th century, came during the 13th and 14th centuries, when the great surgeons were all Catholic clergymen and the greatest of them all, the father of modern surgery, Guy de Chauliac, a cleric and papal physician.

His wonderful text-book for two centuries after his time was the most used text-book on the subject in all the medical schools of Europe.

Theodoric a Catholic Bishop in the

13th century discovered anaesthesia and antisepsis.

Pope John XXI, in the same century was the first specialist in diseases of the eye.

What a rude shock it must be to such bigots as Dr. Gordon to find a very Pope of the Catholic Church a great scientist.

Columbus who discovered the circulation of the blood in the lungs and Ceasalpinus who described the circulation of the blood were both Papal physicians. In the 16th century there was Linacre, the great physician and scholar to whom English medicine owes so much, a Catholic priest. In the 17th century Kircher, the great Jesuit scientist, the author of text books in every branch of physical science, who anticipated some of our most modern ideas regarding the propagation of disease by flies and mosquitoes.

There was Steno, one of the greatest anatomists and the father of geology, a bishop of the Catholic Church.

In the 18th century Lancisi, the father of modern clinical medicine, a Papal physician, Morgagni, the father of modern pathology, the personal friend of four Popes.

In the 19th century, Mendel to whom we owe so much in biology, was the abbot of a Catholic monastery. You are all familiar with the name of the famous Pasteur, the father of bacteriology who discovered a cure for rabies or hydrophobia and whose name has been immortalized in the Pasteur institutes the world over. This man died with his rosary in his hand and listening to the reading of the life of St. Vincent de Paul.

Everyone has heard of the Röntgen or X-rays, though everyone does not know that the discoverer of these rays was a faithful son of the Catholic Church.

No wonder that Dr. Gordon made such a mess of using these "rays on Roman Catholicism."

The same glorious record has been established by Catholic clergymen and laymen in chemistry and botany,

prominent in which are the names of Malpighi, Basil Valentine, Lavoisier Chevreuil, Dumas and Leibig.

Electricity.

And in electricity, that science which opened up to us a new world of wonders at the beginning of the 18th century, the leaders were once more Catholic ecclesiastics.

Father Beccaria in Italy investigated the relations of electricity to air and water. He was made a member of the Royal Society of England for his discoveries in the 18th century.

Father Menon and Father Nollet in France made observations on the effects of electricity on animals and plants. Father Nollet was the first to extract an electric spark from a living body. If therefore, in the near future when out in the dark at night, to throw light on your homeward path, instead of a lamp you may be able to generate electric light from your own bodies, you will owe a debt of gratitude to a Catholic priest and scientist.

The discoverer of the Leyden jar was a German Catholic clergyman.

Professor Gordon, a Scotch Benedictine monk, invented the first practical frictional electrical machine.

Galvani was a devout Catholic layman. Volta, the discoverer of current electricity was a faithful attendant at daily mass and frequent communion.

The storage of electricity was invented by Plante, a Catholic of Brussels.

Ampère, Ohm and Coulomb, all were intimate friends of high ecclesiastics in the Catholic Church.

In the field of architecture, sculpture, painting, literature and music Catholics have, if such is possible, a more enviable record still. Time does not permit me to go into details, in these respects, in fact the names which I have mentioned represent only the leaders among Catholic Scientists. Poggendorf in his "Biographical Dictionary of the Exact Sciences" gives the names of 8847 contributors to science from the beginning of hum-

an history until 1863, covering a period of some 25 centuries. And whilst a considerable portion of these were before Christianity, ten per cent, of all the names in this work, or very nearly 1000, are those of Catholic clergymen. But the evidence which I have submitted, is, I believe, sufficient to prove that there is not and never was any opposition between the Church and science, that the Church has always been close to it and has had much to do with furthering, patronizing and even discovering it.

For Dr. Gordon's further information I would suggest the perusal of Dr. Walsh's, "The Popes and Science" and "Catholic Churchmen in Science."

And now a closing word with regard to that strange bit of old time controversy, "The Chained Bible":

The Chained Bible.

You have often noticed in our drug-stores the city directory on a chain. You have perhaps found books of reference chained in our public libraries.

If ever you stopped at one of our old fashioned drinking fountains, you have found a cup chained to the fountain. Were that city directory and these books of reference chained for the purpose of preventing you from obtaining the desired information?

Was that cup on a chain to prevent you from having a drink? Indeed no, but they were for the purpose of preventing long-fingered people from making a mistake and carrying these things home with them. And so it was with the Bible in the Middle Ages. Before the art of printing was invented, there were very few copies of the Bible in existence; the transcribing of one copy was the work of a lifetime, the Bible was an extremely rare and valuable book and for this reason the good book was often found on a chain.

If the Church had been afraid of the Bible, she had in those days a beautiful chance to get rid of it. It would have been an easy matter to collect whatever few copies were in existence and burn them in a heap.

On the contrary the Church preserved the Scriptures with the greatest of care. For centuries she kept her monks and nuns engaged in translating and transcribing the word of God.

And if Protestants have a Bible at all today, they have to thank the Catholic Church for it.

You have often heard of the pretended discovery by Luther of the hitherto unknown Bible in 1503 and of his first giving it to the people in the vernacular in 1534.

But what are the facts?

No sooner was the art of printing invented by a Catholic in 1450, than the Church employed it in her service, chiefly for the spreading of the Holy Scriptures.

Before the first Protestant version was sent forth into the world, 84 printed editions of the Bible in Hebrew and Greek had appeared.

In the Latin which was the universal language of the educated men of the time, there were published 343 editions.

In the modern languages there were issued 20 in Italian, 26 in French, 19 in Flemish, 2 in Spanish, 6 in Bohemian, 1 in Slavonic, and 30 in German of the entire Bible and 94 of

single portions of Holy Writ, chiefly the new Testament in these various modern languages.

Just think, 198 editions of the Bible in the modern languages were issued from the press with the sanction and at the instance of the Catholic Church in countries where she had absolute control, before Luther's German version of the Bible appeared in 1534.

Where now is Dr. Gordon's chained Bible? What now, has become of that much vaunted ignorance and illiteracy and mental slavery of the Catholic Church?

The Catholic Church has been tried on three serious charges, the charge of ignorance, the charge of opposition to science and the charge of the chained Bible.

You, dear friends are the jury, you have heard the unfounded assertions of the prosecution, you have listened to the arguments for the defence, it remains with you now to give the verdict. And I feel sure that after weighing the one and the other your verdict for the Catholic Church will be an unanimous one of "not guilty" and for the bigot who laid the charges, "guilty of libel."



3. MARRIAGE "NE TEMERE" -- CELIBACY.

"This is a great sacrament, but I speak in Christ and in the Church." Eph. V. 32.

Marriage is a condition of the greatest importance to the human race. As marriages go, so goes the world. It is the vocation of most men and women. The great majority of men and women are called to the married state. Marriage is more than a wedding day. It is the life work of a man and a woman whose dignity in this world and whose fate in eternity depend largely upon its worthy fulfilment.

It is the foundation of the home nursery of virtue and character, the cradle of future men and women.

It is the cornerstone of society which is made up of individual homes. No wonder that marriage, being of such vital importance to the human race, has been from the beginning under God's close supervision. The divine origin of marriage is clearly and beautifully set forth on the initial page of human history, in the Scriptural account of creation.

On the sixth day God created man. He made Adam's body of the slime of the earth and into that lifeless body breathed His own spirit, the spirit of life, and man became a living soul.

And yet God's work was not complete. Casting a mysterious sleep over Adam, he formed the body of Eve of a rib taken from Adam's side.

"It was not good for man to be alone," and so there was given him a companion that was flesh of his flesh, bone of his bone, a companion who was called woman, because she was taken out of man.

Thus in the very act of creation there was established a close union between the two sexes, having not a separate, but a common origin.

This union, however, was made still closer by the subsequent act of the Creator, when He joined the first man and the first woman in holy wedlock: "Wherefore a man shall leave father

and mother and shall cleave to his wife and they shall be two in one flesh." Thus the first marriage was presided over by Almighty God Himself, thus marriage was made a thing divine, the complement of God's own creative work.

And such would marriage have remained until the end of time, had not sin entered into the world; but when in consequence of Adam's fall, all flesh had corrupted its way, marriage was made the occasion of the greatest evils. The propagation of the human race, by divine institution the primary object of marriage, was set aside for the base pursuit of sensual indulgence. Hence the fearful moral corruption, polygamy, divorce and feticide of the pagan world, abuses that in time became quite frequent even among God's chosen people.

With the world in this condition, the Saviour of mankind appears upon the scene.

Christian marriage.

The purpose of His coming was to regenerate the world, to lift up fallen man, to lead back society to the high estate from which it had been dragged by sin. It was therefore a matter of necessity that He should direct his attention to that which lay at the base of society, to the reformation of marriage, that He should restore married life to its primitive condition of mutual respect, love and purity.

Hence He sanctified the union of man and woman by elevating the marriage contract to the dignity of a sacrament.

He restated the original doctrine of marriage: one with one and forever. When the disciples brought forward the Mosaic bill of divorce, the Saviour answered: "Because Moses by reason of the hardness of your hearts permitted you to put away your wives, but from the beginning it was not so.

Have you not read that He who made man from the beginning made them male and female? For this cause shall a man leave his father and mother and shall cleave to his wife and the two shall be in one flesh. Therefore, now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder.' "

And then He made His own union with the Church, the model and type of the union between the Christian husband and his wife. (See Eph. V. 22-32).

In keeping with this doctrine of Christ, promulgated by the Apostle, the Catholic Church has ever considered that marriage among Christians is not merely a natural contract, subject to the jurisdiction of courts and lawyers, but that it is a true sacrament of the new law, which it is her sacred duty to most carefully guard.

Dr. Gordon says that marriage is a civil contract, rooted in civil law. No doubt marriage has its civil aspect, its civil effects and we gladly concede the State the privilege of legislating in this connection, but marriage is pre-eminently a sacrament of the New Law and as such lies wholly under the control of God's Church. Let Dr. Gordon say what he will, I believe St. Paul to be a greater authority than Dr. Gordon in regard to this matter, and St. Paul says: "This is a great sacrament, but I speak in Christ and in His Church."

Divorce

This is the teaching of the Catholic Church concerning Christian marriage and this teaching is as old as Christianity. That marriage among Christians might be considered as a merely natural contract was unheard of before the days of Luther and his fellow-Reformers.

This is one of the greatest evils wrought by the Protestant Reformation, the secularization of Christian marriage. When Luther uttered his famous saying: "Marriage is but a

worldly thing," that apostate monk all but undid the work of the world's Redeemer.

That this is no exaggeration must be evident to all who have eyes to see and ears to hear and who know what is happening day after day in every rank and grade of society.

Men and women have so completely lost their respect for marriage that they have come to look upon this sacred contract as a sort of pleasant diversion, as a sort of leasehold or partnership which ought to be as easily dissolved as it is entered upon.

The old phrase "till death do us part" is still preserved, but its practical meaning now-a-days outside the Catholic Church seems to be: "till we make other arrangements," or "till we grow tired of each other," or "till we find some one whom we like better," or some such other phrase.

You say this is an exaggeration? Would to God it were! But you cannot get away with facts.

Facts.

According to the official Census Bulletin of 1908, in the United States alone, which, Dr. Gordon says, is a Protestant country, within the last forty years 1,274,341 divorces were granted. Consequently the same number of homes were wrecked by the action of the courts and nearly 2 million innocent children worse than orphaned with the full approval of their parents and the State.

At the beginning of this 40-year period in 1866, divorces occurred at the rate of 10,000 a year; at its end in 1906, 66,000 a year.

We must, of course, allow for an increase in population during that period, but even so, the increase of divorces is threefold that of population.

In Massachusetts there is one divorce to every 16 marriages, in Vermont 1 to every 10, in Ohio 1 to every 8.8, in Rhode Island 1 to every 8.4, in New Hampshire 1 to every 8.3, in Indiana 1 to every 7.6, in the state of Maine 1 to every 6 marriages.

We imagine that our own Canada is comparatively free from the divorce-evil, yet, not counting the divorces granted right here, according to the same Census Bulletin, 36.9 per cent., of all the couples divorced in the United States were married in Canada.

In England, according to Dr. Gordon a Protestant country, the average number of divorces is now . . . a year, and petitions are becoming so numerous that the divorce courts are unable to cope with them. The number of divorces in Scotland last year was 240.

In Prussia, the Protestant State par excellence, the average number of divorces is one out of every 61 marriages whilst in Catholic Bavaria it is 1 out of every 238 marriages.

Rev. S. Baring Gould, a Protestant clergyman, in his "Germany past and present" vol. I. chap. V., writes as follows:

"In Denmark divorce is much more common than in Germany. Out of 10,000 persons in Germany, over 15 years old, 25 are divorced, in Denmark 50, in Hungary 44, in Switzerland, exclusively among the Zwinglians and Calvinists, 47; in Catholic Austria there are only 4.8 and these of course Protestants. The statistical report of the government published in 1872, says: 'The connection between the relative proportion of divorce and religious confessions is unmistakable. In specially evangelical districts divorces are frequent; in the strictly Catholic districts they are rare.'"

Luther & Co.

Was I not right in saying that this awful state of things is owing to the Reformation? Luther and Co., those self-styled Reformers laid their muddy hands upon the beautiful work of God, they dragged down the sacrament of matrimony to the level of an ordinary contract, they transferred the guardianship over the marriage-bond from the Church to the State and so made the holiest institution of religion, "a merely worldly thing."

Before the Protestant Reformation

such a thing as divorce and remarriage was unheard of, but no sooner had Luther announced to the world that "marriage was but a worldly thing," than the divorce mills were set in motion and have been grinding ever since.

In a sermon in 1522 at Wittenberg, Luther openly announced from the pulpit that after the example of the Assyrian king, every husband who was not satisfied with his wife could substitute Esther for Vash'ti, and put the servant in place of the mistress.

In a letter to the chancellor of the Duke of Saxe-Weimar he stated: "The Scriptures prevent me from forbidding anyone to take several wives at the same time. It is a commendable practice, but I would not be the first to introduce it among Christians." And he actually reduced this theory to practice, when he authorized the Landgrave of Hesse to take a second wife in addition to the first, by whom he had already eight children, and from whom he did not intend to separate.

Luther and Gordon.

And of this degraded specimen of humanity, of this unfortunate ex-monk of the Catholic Church Dr. Gordon is an ardent admirer and a faithful follower. Listen to what he writes of him:

"And now Luther appears on the scene. God has a man for every emergency and an emergency for every man. Luther—the man for the hour! Nearly four hundred years have passed away, but 'the Solitary Monk' has lost nothing of his splendor. Yonder he stands, lonely and lofty, splendid and magnificent! 'The solitary monk that shook the world!'"

"Luther, the first protestant, visits Rome, and oh what a disappointment!"

Luther, the first Protestant, yes, oh, what a disappointment! Let me also attempt a description.

Luther, a Catholic priest is sitting in his lonely cell in the monastery of Wittenberg. He is intoxicated with the sensation which his name has ex-

cited. It is a temptation of Satan. Evil suggestions present themselves to him. His faith is growing weak, his mind is agitated by doubt. Unable to find in himself sufficient strength to resist, he asks the assistance of a friend: "Pray for me," he writes to a brother priest, for every day brings me new trouble, every day I make one step more towards hell."

But it is too late. Luther, blinded by pride, has lost the faith, the last step to hell is made.

He flings off his cassock, repairs to a nearby nunnery, and with utter disregard of the sacred vow of celibacy which of his own free will he had made, he takes unto himself an inmate of that nunnery, a woman who has made a similar vow and starts a religion of his own.

And of this renegade priest, Dr. Gordon is an ardent admirer and of this fakir's religion a faithful professor. "What times, what morals? Where on earth are we?" It is these very admirers of Luther and followers of his faith who with their loose ideas of marriage and divorce, are helping to bring back society to the degradation of ancient Greece and Rome.

In those days divorce had got to be so common that we read of a woman who applied for a divorce from her husband, on the ground that he was getting bald, and again of a woman who had married her 23rd husband, she being his 21st wife. And to the same state of moral corruption modern society is fast getting back. Listen to the following account taken from "America" of a matrimonial puzzle occasioned by divorce:

"In 1879 a certain Robert Tysen married Ida Rowe. After a divorce in 1892, Mrs. Rowe-Tysen married Harry Kane and Tysen married Fannie Dawson, who had been divorced from William Pollock, while Pollock, not to be left in the lurch, married a Mrs. Kernochan. After a few years the second wife of the original Tysen divorced him and married J. Campbell Thompson, while Tysen made a third venture and married a Mrs. Benrimo;

Mrs. B.'s husband meantime mating with an English actress named Robertson. A fourth time the terrible Tysen appears on the scene, and seeks to get rid of Mrs. Benrimo. To make it easier for himself, the judge appoints J. Campbell Thompson as referee. But Thompson is objected to, for he or his homonym had been married to one or other of the Tysen wives in 1899. Bad as the muddle is, another complication arises. The former husband of the Tysen-Benrimo woman appears, and asks to be a party in the divorce proceedings, so that he might know where he stood in this matrimonial circus with regard to Helen Robertson. Such is the pass to which civil marriage has brought the most sacred of human obligations."

Where shall we find a cure for this

The Cure.

terrible disease which is eating away the very roots of society? I say and I say it without fear of contradiction that the only cure for this terrible divorce evil is the gospel cure, the cure recommended by Jesus Christ 2000 years ago, and of which the Catholic Church thus far has claimed the sole agency. That cure is: One man with one woman and forever. No man can have more than one wife and no woman more than one husband whether simultaneously or successively during the lifetime of either. This is the cure of Jesus Christ. It is recommended in half a dozen places in the New Testament: See Matth. XIX, 3, 9; Luke XVI, 18; Mark. X, 11, 12; I. Cor. VII, 10, 11; Rom. VII, 3; I Cor. VII, 39.

And the teaching of the Catholic Church ever since has echoed the words of the Divine Master: "What God hath joined together, let no man put asunder."

When Henry VIII, applied for a divorce from his lawful wife, Catharine of Aragon, in order to marry Ann Boleyn, the Church had but one answer, that answer meant the loss of a whole kingdom to the faith, yet she gave it without fear or favor:

"What God hath joined together, let no man put asunder."

Proofs.

In the year 1805 Napoleon had been crowned Emperor by Pope Pius VII in Notre Dame, at Paris. He was then at the height of his glory and he had reminded Cardinal Gonsalvi, the Papal Secretary of State that his power to harm the Catholic Church was greater than that of Henry VIII, of England.

Shortly afterwards Napoleon had written three memorials to the Pope asking for a declaration of nullity of the marriage of his brother Jerome Bonaparte to Elizabeth Patterson, a young American Protestant woman of Baltimore, which marriage had been celebrated two years previous before Bishop John Carroll of that city.

Elizabeth Patterson was not the daughter of a king and aunt of an emperor as was Catharine of Aragon, she was not even a Catholic. Yet in his refusal, dated June 26, 1805, Pope Pius wrote to Napoleon:

"If we usurped an authority which we have not, we would render ourselves guilty of a most abominable abuse of our sacred ministry before the tribunal of God and before the entire Church.

"Your majesty itself, in its justice, would not like for us to pronounce a judgment contrary to the testimony of our conscience and to the invariable principles of the Church." It was once more the selfsame answer of Jesus Christ: "What God hath joined together, let no man put asunder."

It is not a popular answer, but it is better to be right than to be popular. And so the men and women of the 20th century the Church repeats what Christ said to the Pharisees of old: "What God hath joined together, let no man put asunder." Earth-born reformers may call marriage "a worldly thing" but she holds fast to the doctrine of her Divine Founder as promulgated by the great Apostle of the Gentiles when he said: "This is a great sacrament, but I speak in Christ and in the Church."

The "Ne Temere".

This brings us to the "Ne temere" decree, for in the opinion of Dr. Gordon and other bigoted Protestants this decree seems to be a sort of divorce-court of the Catholic Church. No cause ever got so much free advertising as the "Ne temere" decree. There is not a Catholic in all this world today who has not heard of the "Ne teme" decree and does not understand its meaning, thanks to the publicity given it by Presbyterian assemblies, Methodist Conferences, Congregational Divines and last, but not least, dignitaries of the Loyal Orange Lodge. But whilst this agitation has been a decided advantage to the Catholic Church, it has proven the shame of Protestantism, in demonstrating to the world once more the ignorance and bigotry and hypocrisy and insincerity of its accredited ministers.

These "vaudeville artists of the pulpit" as some one has justly called them, have pictured in the most dramatic language the "Ne temere" decree with its inevitable outcome of broken homes, neglected wives and un-cared-for children. They have asserted that it means the dissolution of legal marriages by a foreign potentate. They have called it an invasion of civil and religious liberty. They have gone so far as to say that it was a revival of the horrors of the inquisition. And all this time these worthies knew not whereof they spoke.

Ignorance.

I venture to say that Dr. Gordon does not even understand the meaning of those two simple Latin words, "Ne temere." "Ne" means "lest," and "temere" means "rashly," and "lest" I should appear to be speaking "rashly," I am going to prove what I have said.

In that famous pamphlet, "Under the X-Rays," the "Ne temere" figures twice, and instead of writing it in two words, he makes three words of it: "Ne Te Mere." This, of course, might be a typographical error, though

it is not likely that the typist would have made the same mistake twice, had he not found it thus in Dr. Gordon's own manuscript.

But let alone the spelling, Dr. Gordon's pronunciation, as I am told, also betrays his ignorance.

Anyone having but an elementary knowledge of Latin would pronounce "Ne témere," placing the accent on the first syllable of "temere," whereas Dr. Gordon places the accent on the second syllable and calls it "Ne temére." It seems to me that anyone undertaking to speak upon a certain subject, should at least know enough to call it by its proper name.

These same gentlemen have so much to say about the sacredness of the home, but how they can reconcile the sacredness of the home with their own loose ideas of marriage and divorce, is more than I can understand. A good many of them will marry almost anything that comes along, provided they can produce a license and the customary five-dollar bill.

If a couple want to get married in a shop window or up in a balloon, you cannot get a Catholic priest to perform the ceremony, but you can always secure the services of some upstart of a Protestant minister.

I am not talking theory now, these things happen every day.

"Ne Temere" Echoes.

You remember the marriage that was performed about a year ago by the minister of the Lipton St., Presbyterian Church in a furniture booth on the local Exhibition grounds to satisfy the eccentric advertising propensities of the Banfield firm of this city.

Here is a news item from "Register and Extension":

"The Alliston Herald informs us that some time ago the Rev. D. Smith, of that place, united in marriage Mr. Albert Graham, a new arrival in town, and Miss Mary Mann. It now turns out that Albert had left a wife and two children behind him in the vicinity of Brampton, and both wives are now seeking for the

uxorious Albert, who has departed for parts unknown. The Rev. D. Smith in the meantime is probably regaling his hearers with the horrors of the "Ne temere" restriction."

Here is another "Ne temere" echo from London, Ont.:

"A case recently occurred in this city which will offer further proof of the necessity of recent legislation of the Catholic Church in regard to marriage. John Bologna and Lillian Roberts, the first named a Catholic young man, and Miss Roberts a non-Catholic, fifteen years of age, obtained a marriage license, presented themselves before a Methodist minister, Rev. N. D. Drew, and were duly married. It was a clandestine marriage, a romantic runaway escapade, Cupid being very busy in the negotiations. The report of the matter in the London Free Press tells us that Mr. Bologna endeavored to have the marriage performed at St. Peter's Cathedral, but the priest refused to solemnize it until the girl received the consent of her parents. Such being the case, Cupid conducted the young people to the residence of Rev. N. D. Drew and the ceremony was performed."

In a recent number of our own "Free Press" I read, that one bright morning not long ago in New York City, a lady and gentleman started out with a number of counterfeit \$20 bills in their possession. They first repaired to a preacher with the request that he should marry them. There being no "Ne temere" decree in the way, the preacher readily acceded to their request. The ceremony over, the gentleman handed him a \$20 bill suggesting that he should keep \$10 for his services and give him back \$10 change to which the preacher gladly consented.

This worked so well, that the man tried the same game on a second preacher and on a third and on a fourth and so on, until he had fooled 18 preachers and besides having had the pleasure of getting married 18 times that same day, was himself \$180 ahead in the deal. Now the cases

which I have enumerated are only a few links in the long chain of scandals occasioned by the reckless manner in which marriages are performed by some ministers of the Gospel.

Remedy

It was precisely to prevent such unfortunate occurrences among her own people that the Catholic Church 350 years ago enacted a law declaring clandestine or secret marriages, i.e. marriages not contracted in the presence of the pastor of either of the contracting parties and two witnesses to be null and void. In Catholic countries this law has been in force for 350 years. In Protestant countries and in countries subsequently discovered it was generally not promulgated, or left to the discretion of the local Church authorities. Now this law which is 350 years old was enforced all over the world 4 years ago and this was done by the "Ne temere" decree.

To assure you of the harmless nature of this decree, here are its principal clauses:

"Only those marriages are valid which are contracted before the parish priest, or the ordinary of the place, or a priest delegated by either of these and at least two witnesses.".....

"The above laws are binding on all persons baptised in the Catholic Church, and on those who have been converted to it from heresy or schism (even when either the latter or the former have fallen away afterwards from the Church) in all cases of marriage."

"The same laws are binding also on such Catholics if they contract marriage with non-Catholics....."

"Non-Catholics whether baptised or unbaptised, who contract among themselves are nowhere bound to observe the Catholic form of marriage."

You see the Church issued the decree not for Protestants but for Catholics, and no one surely will deny her the right of legislating for the members of her own communion. The "Ne temere" decree therefore is no con-

cern of Protestants, it is none of the preachers' business.

There is however one exception and that is the case where a Catholic marries a Protestant, which unfortunately happens but too often.

Civil Law.

In this case the Protestant party needs protection and the Protestant public would therefore seem to rightly take an interest in this matter. But even here there is no reason for interference on their part. For on the one hand the civil validity of such a marriage is already guaranteed by civil law, and this in the opinion of eminent lawyers and prominent churchmen, even in the province of Quebec. On the other hand no Protestant believing in liberty of conscience would want to subject the Catholic conscience on the doctrine of the validity of marriage to the dictate of the State.

With Protestants we believe that such a marriage is civilly and legally valid, but we do not suppose that they want to coerce us into believing that these mixed marriages contracted outside the conditions of the "Ne temere" decree are valid also in the Catholic conscience and in the eyes of God. If the Protestant party besides the protection of the State wants the protection of the Catholic Church, he or she will have to comply with the regulations of the Church. The Catholic Church does not intend to interfere with the civil law of marriage. We acknowledge the vital interest of the State in the marriage question. There are thousands and thousands who belong to no denomination and a civil marriage is the only one which they can consequently have.

By all means let the State marry these. Let the State marry anyone who wants to be married. Let the State declare that it recognizes such marriages as just as good as the best.

But when the State comes to me and says that I must regard everyone married by it, whether by a justice of the peace or any clergyman, as valid-

ly married in the sight of God, whether he be a hero of the divorce court or not, then I draw the line. That is a matter outside the jurisdiction of the State entirely.

I repeat that the Catholic Church does not interfere with the civil or legal validity of marriage.

The "Ne temere" decree affects only the validity of marriage in the realm of the Catholic conscience and in the sight of God.

In trying to solve a matrimonial difficulty arising under the provisions of the "Ne temere" decree, there are other laws besides this decree to take into account. There is the civil law and the natural law.

According to the civil law a Catholic man and a Protestant woman, whether married by priest, preacher or justice of the peace are legally married and any priest who would attempt to marry that man to another woman during the life-time of his legal wife would expose himself to a long term in the penitentiary, and would render the man liable to prosecution for bigamy.

According to the natural law that man has incurred certain obligations towards that woman. Perhaps they have children; they have acquired certain rights.

He might separate from them and promise to support that woman and those children, but that does not satisfy his natural obligations towards them. If by a legal separation that man acquires the right to marry again, so does the woman, and I say that he should not be allowed to exercise that right, until he has placed that woman in a position to exercise that right with the same facility. But that is almost an impossibility. For what chances of marriage has a woman burdened with two or three children, compared with a single man?

The only practical way therefore to fully satisfy his obligations is by rectifying the defect in his marriage and by being a husband to that woman and a father to those children.

And such would be, generally speak-

ing, the practical application of the "Ne temere" decree and all this "Ne temere" agitation is consequently reduced to a tempest in a teapot.

Let us hope that "the weather man may soon send us warm weather so that the bullfrogs will come out and by their music, if possible, drown this horrible "Ne temere" din."

Celibacy.

And now a closing word about celibacy. In this connection Dr. Gordon has said:

"I am a protestant because I believe that marriage is the divinest institution on the face of the earth, and that those who profess to be the exponents of the will of God, ought to be permitted to live within the marriage relationship, and not compelled, by the authority of the church, to live out of harmony with the will of God, as clearly and universally expressed in the laws of nature. All things being equal, a single man, absolutely stainless in his personal life and character, is not as good as a married man, clean, honest and sweet, with a brood of God-given children, walking in his footsteps."

I am not going to say anything about the practical advantages of celibacy, I will just ask you a simple question:

In this matter, whose word would you sooner take, Dr. Gordon's who on several occasions has proven himself, to say the least a quibbler, or the word of St. Paul whose letters constitute part of the Bible, the inspired word of God? You have heard Dr. Gordon's opinion. Now listen to what St. Paul says:

"But I would have you without carefulness. He that is unmarried, careth for the things, that belong to the Lord, how he may please the Lord. But he that is married, careth for the things that are of the world, how he may please his wife." I Cor. VII. 32, 33.

In another passage St. Paul assures us that he himself led a single life and he commends that state to others: "I say to the unmarried and to the wi-

dows, it is good for them if they so continue, even as I."

Bacon says:

"A single life doth well with churchmen, for charity will hardly water the ground, where it must first fill a pool."

Listen to the following witty remarks made in this connection by Marshall, a Protestant, in his "Comedy of Convocation":

"Perhaps the most ardent admirer of hymeneal rites would cheerfully admit that he could not conceive St. Paul or St. John starting on a nuptial tour, accompanied by the latest fashions from Athens of Ephesus, and the graceful brides whom they were destined to adorn. They would feel that Christianity itself could not survive such a vision as that. Nor could the imagination in its wildest moods, picture the majestic adversary of the Arian Emperor, attended in his flight up the Nile by Mrs. Athanasius, nor St. John Chrysostom escorted in his wanderings through Phrygia by the wife of his bosom arrayed in a wreath of orange blossoms. Would Ethelbert have become a Christian, if St. Augus-

tine had introduced to him his lady and her bridesmaids?

"Qui potest capere capiat—Let he whom the shoe fits put it on." Let us in closing give a word of advice: Yellow, ignorant, made-for-cash statements carry little weight, sheer sensationalism has no lasting effect, big words break no bones.

As to the Catholic Church she is by this time accustomed to such treatment. The Church and her people shall ever be attacked and persecuted as Christ was. But we need not be affrighted at the uproar of the Church's enemies. We must simply have faith in God's promises that He will remain with His own unto the end.

"These things," said our Lord, "I have told you that you may not be scandalized in me—for the Son of man shall be scourged and crucified but on the third day He shall rise again," and so shall the Church, which even in the blackest of her trials shall never fail, for "the gates of hell shall not prevail against her."



4. FATHER VAUGHAN AND THE EUCHARIST.

"For there are many unruly and vain talkers and deceivers whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. Tit. I, 10, 11.

If still I continue to deal with the Rev. J. L. Gordon's pamphlet: "Under the X-Rays," it is to induce him, if possible, to give up that nefarious occupation of slandering the Catholic Church, at the same time as to take away any mistaken impressions that may have been left in the minds of my Protestant fellow-citizens.

Nor would I in doing so hurt their most tender feelings.

Whilst of their religious system I cannot approve, for their individual religious convictions I have the most profound respect.

You seldom, if ever hear of a Catholic priest attacking a Protestant clergyman, or belittling any doctrine of the Protestant faith, but you will always find him on the defence, because it is his duty to defend the Catholic faith against the attacks of her enemies. If therefore I contend, it is not for the sake of mere controversy, but for the purpose of enlightenment, that my citizens may begin to realize that after all the Old Church is not so black as she is painted. With this end in view I shall deal here with the case of Dr. Gordon vs. the Catholic Church in the matter of Father Vaughan, the Montreal Congress and the Eucharist.

Father Vaughan.

Dr. Gordon says: "The spirit of Protestantism, in the Dominion of Canada has been startled into new life. Three events in current history have been sufficient to arouse the slumbering spirit of Cromwell in the bosom of the Canadian Protestant. First the Eucharistic Congress, second, the "Ne temere" decree.

"But the most potent cause of a re-

vival of Protestantism in Canada has been the rasping and exasperating utterances of a certain individual known to fame as Father Vaughan. Father Vaughan describes Protestantism as a religion 'without a sacrifice' and therefore 'a religion without a soul.' We Protestants may lack soul, but we have a little spirit left—and we venture a logical reply to an illogical inference.

"Father Vaughan's criticism reduced to a logical order is as follows:—

"First: The Eucharist is a sacrificial mass.

"Second: The Eucharist, the sacrificial mass, is the soul of religion.

"Third: The Protestant religion having no mass—no Eucharist—no imposing sacrifice, is, therefore, a religion without a soul.

"Fourth: The Protestant religion not having a soul, is a corpse."

Dr. Gordon calls this an illogical inference. Whilst it is a matter of opinion whether it was politic on the part of Father Vaughan to make this statement at that particular time, his inference is perfectly logical. Father Vaughan of course presupposes that the Catholic religion is the religion established by Jesus Christ and therefore the only true religion. Building his argument on this foundation, he says:

The Eucharist is the soul of the Catholic religion.

The Protestant religion has no Eucharist. Therefore from the Catholic standpoint the Protestant religion is a soulless religion.

Low Tactics.

Now the peculiar feature about all this "Father Vaughan uproar" is, that whilst that reverend gentleman was in Montreal and made his now famous utterance, the local preachers observed a strict silence. Perhaps they were afraid of the craft and cunning of that wily Jesuit! But the cry was

taken up by the Hincks' and Johnsons in Toronto, the Gordons in Winnipeg, and other anti-Popery preachers West of here.

Father Vaughan went to Toronto, there was not a word from any of them, he remained four days in Winnipeg, everybody was agreeable.

He came back to Toronto last December and spent four weeks in that city, preaching and lecturing and addressing both Catholics and Protestants, and what were the Hincks' and Johnsons doing?

What they were doing is told in a clever satire from the pen of a Protestant in the North Toronto Times:

"But, of course, Bill, politics are only a side line with me, after all. Religion is my long suit, and candidly, I don't like the way things are swinging in this locality. Here's this Father Vaughan been out here again preaching Popery and all that it means to an intellectual community, and I'm blowed if they didn't have to issue tickets of admission to the church to head off a riot on the part of the public who wanted to hear him, and you may not believe it but most of the crowd were good Protestants. And, Bill, in the face of these awful facts, what were our defenders doing? To be sure, Dr. Hincks was taking his weekly round out of the "Ne temere." He's got his pulpit strewn with the sawdust and other inner ingredients of this famous decree which threatens to wreck the British constitution, and although he has promised faithfully to kill it if he wrecks seven sacraments in doing it, yet the average attendance on Sunday evenings is below par, and I hear that those who deem it their duty to attend his meetings are even showing a little difficulty in suppressing their yawns. You can work anything to death and the agitation against the 'Ne temere' may safely be said to have passed on to the back townships, where the men are cheerfully signing ready-made petitions against it, strongly divided in opinion as to whether it

is a new-fangled local option beverage or a villainous attempt of the Pope to compel the sons of William to eat meat on Fridays. But, Bill, there is always one light spot in the darkest sky, and the particular ray of light I have in mind is radiating from the person of Rev. C. O. Johnson. He belongs to Queen Street Methodist Church, and when Father Vaughan's visit began to tell on his audience and the weekly collections, he proceeded to adopt heroic methods. He told Father Vaughan just what he thought of him in plain, unvarnished language, and his congregation applauded, especially the 'gods.' He was so impressed with his own effort that it is said he went down to the Union Station early the next morning to see the Papal gentleman sneak out on a freight train when nobody was looking, but apparently the London cleric didn't hear what was said, for he never

looked in Brer. Johnson's direction.

Such always have been and necessarily must be the tactics of anti-Popery preachers of Dr. Gordon's class. They always hit below the belt, they always stab you in the back. For the last three years to my knowledge Dr. Gordon has been slandering and blackmailing and holding the Catholic Church up to ridicule, and when called to account, he has neither had the courage nor the ability to substantiate his statements nor has he had the courtesy to apologize for his mistakes. Really the only answer to such mountebanks and fanatics who make their living by slandering their Catholic fellow-citizens, is a rawhide-whip laid across their coward's skins.

But for sweet charity's sake and for the enlightenment of their fair-minded and deceived congregations we reply with gentle controversy.

Ceremonial.

The doctor continues:

"This leaves only one question to be answered, namely, is the soul of religion to be found in the Eucharist? Does the soul of religion consist of a Roman Catholic mass, with its mys-

terious ritual, with its bowings and crossings, genuflexions and sprinklings? Is this the soul of religion? I answer that a religion which begins and ends with a Eucharist is a religion which begins with a form and ends with a ceremony. It was a soulless religion, rich in ceremony but lacking in life, which the prophet, Amos, proscribed and condemned when he became the mouthpiece of Jehovah in these words: "I despise your feast days and I will not sit in your assemblies." And it was the prophet and projector of a new and world conquering, regenerating force, who exclaimed, 'God is a spirit and they who worship Him must worship Him in spirit and in truth.'"

A few words here on the use of ceremonies in religion. With Dr. Gordon we believe that we must worship God in spirit and in truth. Religion does not consist in ceremony and external show, yet we maintain that these things may aid us to worship God in spirit and in truth.

For what is religion? Religion is the bond between God and man, it is the tie which binds man to God.

Now man is a composite being, made up of a visible body and an invisible soul.

The bond therefore which unites man to God, must bind him both body and soul to God, it must give God the worship of his body as well as that of his soul.

Hence the need of external forms of religion, not because God wants them or needs them, but because man needs them in order to bind himself entirely to God. Ceremonies are a great help to man. Besides giving to divine service more grandeur and solemnity, they draw our attention and lift it up to God. Our minds are so active, so fickle, so full of distractions, that we have need of something external on which to fix our thoughts. Moreover it lies in the very nature of man to make use of outward signs of ceremonies in order to give evidence of the interior sentiments of the soul.

When, f.i. you meet a lady-friend

of yours on the street, you take off your hat or make a bow, to show her your esteem. So, when a Catholic enters his church he bends the knee in adoration of the God whom he believes to be really present there.

If you want to see an elaborate ceremonial, attend a society-dinner, or go to a lodgeroom. You will there witness more ceremonies than you ever saw in the Catholic Church.

Understanding human nature as she does, the Catholic Church in her services makes use of many ceremonies, attaching to each one a beautiful meaning.

Looked upon by persons ignorant of their meaning, these ceremonies are mere show and formality, they are senseless, often ridiculous.

But looked upon intelligently, they are no mere external show, they help indeed to form a worship of God in spirit and in truth.

Eucharist.

With these preliminaries, let us come to the real point at issue, the doctrine of the Holy Eucharist.

Dr. Gordon says:

"I am a protestant because I believe that no sacrifice or sacrament sign or symbol possesses any particular power or virtue, conferred or unconferred. I do not believe that the touch of human hands can change the inherent qualities of bread and wine, or that God, Christ, or the Holy Spirit can be placed in a box or casket and carried through the streets of the city."

In taking this view of the mystery of the Blessed Eucharist, Dr. Gordon places himself in the irrational position of the rationalist who says: "I do not believe, because I do not understand," which is equivalent to affirming that man is equal to God in the power of his intelligence, or making a God of man and denying the existence of God.

In order to show you how little logic there is in such reasoning, let me quote the words, not of a Catholic theologian, but of an eminent Protes-

tant divine, Faber, a man who was anything but favorable to Catholicity:

No Argument.

"While arguing upon this subject, or incidentally mentioning it, some persons, I regret to say, have been too copious in the use of these unseemly words, 'absurdity and impossibility.' To such language the least objection is its reprehensible want of good manners. A much more serious objection is the tone of presumptuous loftiness which pervades it, and is wholly unbecoming a creature of very narrow faculties. Certainly God will do nothing absurd and can do nothing impossible. But it does not therefore follow that our view of things should be always perfectly correct and free from misapprehension. Contradictions we can easily fancy, where in truth there are none. Hence, therefore, before we consider any doctrine a contradiction, we must be sure we perfectly understand the nature of the matter propounded in that doctrine, for otherwise the contradiction may not be in the matter itself, but in our mode of conceiving it. In regard of myself—as my consciously finite intellect claims not to be an universal measure of congruities and possibilities—I deem it to be both more wise and more decorous, to refrain from assailing the doctrine of trans-substantiation on the ground of its alleged absurdity or contradictoriness or impossibility. By such mode of attack we in reality quit the field of rational and satisfactory argumentation."

God Almighty.

This is strong language, but none the less true. If I reject the mystery of the Real Presence on account of its apparent impossibility, I must reject also the mystery of the Trinity, for it seems equally contradictory to reason that there be three Divine Persons really distinct from each other and yet only one God. Then again I must reject the mystery of the Incarnation, for it would be equally absurd

to believe that Christ the Son of God was born of a virgin, that the God-head walked on this earth in a frail human body like ours, that He died the death of a criminal for our salvation.

But are we going to believe nothing but that which can be measured by the narrow rule of human understanding? Are we going to declare a thing impossible because we cannot see its possibility? Is the Almighty not permitted to do anything except what we can sanction by our reason? Are we going to put limits to the power and mercy of God?

Mysteries.

God created the heavens and the earth and all they contain out of nothing. What a tremendous mystery is this! He rained down manna from Heaven for forty years to feed His people in the desert. He changed rivers into blood in Egypt, and water into wine at the wedding of Cana.

He fed upwards of 5,000 persons with five loaves and two fishes. What a mystery!

And is not everything around us a mystery? Are we not a mystery to ourselves? Explain to me how we transform the food we take into our very being, how the blood circulates in our veins, how the soul animates and permeates the whole body, how the hand moves at the will of the soul?

Explain to me the mystery of life and death. And if so many things in the order of nature are a mystery to us, is it any wonder that there should be mysteries in the supernatural order, and would it not be absurd to believe only that which our limited reason can comprehend?

With the Protestant Faber therefore, I repeat that while arguing upon the Real Presence, we must not begin by those unseemly words of absurdity or impossibility. The doctrine of the Eucharist, like the Trinity and the Incarnation is a question not of abstract reasoning, but of pure evidence. As Christians we believe the Bible to

be essential and unerring truth; our business therefore is to inquire whether the Eucharist is a doctrine of Holy Scripture. And if we shall find such to be the case, if in the Bible we shall find sufficient evidence for the doctrine of the Eucharist, then we may be sure that it is neither impossible nor absurd.

Proofs.

While Jesus was once preaching near the shore of the Sea of Galilee. He was followed, as usual, by an immense multitude of persons, who were attracted to Him by the miracles which He wrought and the words of salvation that fell from His lips. Seeing that the people were hungry and had no food, He multiplied five loaves and two fishes to such an extent as to supply the needs of 5,000 men, besides women and children. Our Lord considered this a favorable occasion for speaking of the sacrament of His body and blood which was to be distributed not to a few thousands, but to millions of souls, not in one place, but everywhere, not at one time, but all days, even to the end of the world.

"I am," He says to His hearers, "that bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven: if any man eat of this bread he shall live forever, and the bread that I will give is My flesh, which I will give for the life of the world."

The Jews, therefore strove among themselves saying: How can this man give us His flesh to eat? Then, Jesus said unto them: verily, verily, I say unto you, except ye eat the flesh of the Son of man and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life, and I will raise him up at the last day. For My flesh is meat indeed and My blood is drink indeed," etc. See Protestant Bible, St. John, VI., 48, 60.

Interpretations.

Now the question between Catholics and Protestants is whether our Saviour meant these words to be taken literally or figuratively, whether we were actually to eat His very flesh and drink His very blood, or only to be more closely united to Him in spirit? But the best, the most reliable interpreters of our Saviour's words are certainly the Jews and the disciples who were listening to Him. Now the Jews took the literal meaning, they all believed our Saviour spoke literally of His body and blood, for they disputed among themselves, saying: "How can this man give us His flesh to eat." Likewise the Saviour's own disciples gave expression to their doubt when they said, "This saying is hard and who can hear it." In fact, so much was their little faith disturbed by their Master's words, that after this many of them went back and walked no more with Him." St. John VI. 60-66.

It is evident by their words and conduct that they understood Jesus to have spoken literally of His flesh, for had they interpreted His words in a figurative sense it would not have been a hard saying, nor have led them to abandon their Master.

But perhaps we shall be told that the Jews and the disciples who heard our Lord, may have misinterpreted His words when they took the literal meaning out of them.

Surely then as in other instances the gentle, straightforward, truth-loving Christ would have corrected them. But what did He do on the present occasion? When the Jews said, "How can this man give us His flesh to eat," did He tell them that they had misunderstood Him, that He had spoken figuratively? On the contrary, He repeats what He has said and in language more emphatic: "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you."

Finally, when in consequence of this clear statement the Jews turn away

from Him and many of His disciples will no longer walk with Him, so far from calling them back, He even says to the twelve:

"Will you also go away?" But Simon Peter answered: "Lord, to whom shall we go, Thou hast the words of eternal life." We too, must take our choice, we must take our stand either with the Jews or the disciples, or the chosen twelve. Let some say with the unbelieving Jews, "How can this man give us His flesh to eat." Let others say with the disciples of little faith, "This is a hard saying and who can hear it," but let us say with Simon Peter: "Lord to whom shall we go, Thou has the words of eternal life, and we believe and are sure that Thou art Christ, the Son of the living God."

Such then was our Lord's promise: "I shall give you My flesh to eat, My flesh is meat indeed and My blood is drink indeed." Nor did He forget His promise. It lingered in His loving heart, it grew and waxed strong until it was realized at the Last Supper, on the eve of His passion and death.

More Evidence.

Let us again open the Protestant Bible at St. Matthew's Gospel, XXVI, 26-28:

"And as they were eating, Jesus took bread and blessed and broke and gave to His disciples and said: Take, eat: this is My body.

And he took the cup and gave thanks, and gave to them saying, drink ye all of it; for this is My blood of the new Testament which is shed for many for the remission of sins." Now I ask you, what is the meaning of these two propositions: "Take, eat, this is My body; drink ye all of it, for this is My blood."

These words were spoken by a God-man only a few hours before His death, they are as it were His last will and testament to mankind.

Do they signify that the bread had been changed into Christ's body, and the wine into His blood, and that the disciples were to eat the one and drink the other? Or do they mean

that the bread remained bread, and that the wine remained wine, and that the disciples were asked to eat ordinary bread and drink ordinary wine, in memory of their Lord and master? When Christ said: "This is My body; This is My blood," did He mean what He said, or did He imply something else?

I will leave the answer to your own common sense.

St. Mark, (XIV, 22-24) and St. Luke, (XXIV, 19-20) relate the words of institution in almost the same expressions. Now recall to mind the former text relative to the promise and compare it with this and how admirably do they fit together! How faithfully has Jesus fulfilled the promise which He made: "I will give you My flesh to eat and My blood to drink." Could any idea be expressed in clearer terms than these: "This is My body, this is My blood!"

So forcible and clear are these words that Luther himself, the father of Protestantism, was constrained to say, "I am caught, I cannot escape, the text is too forcible. Let them ask any boy seven years of age, able to read." Christ said not, "This represents My body," but He said, "This is My body."

Cardinal Wiseman has written a whole book on the interpretation of these words, and he proves from the Greek, from the Hebrew, Syro-Chaldaic and Aramaic languages that these words could have no other than the literal meaning; yet at the end of the book he says there can be no stronger and clearer argument for the doctrine of the Eucharist than the clear enunciation of it put beside the words of Christ: "This is My body," says Christ, "I believe it to be Thy body," says the Catholic: "This is My blood," "I believe it to be Thy blood."

We have but to stand behind the strong power of the Saviour's words and calmly remain there till driven from our position. The aggression must come from the other side. It is up to them not merely to assert, but to prove that we are wrong.

It is certain then, beyond the possibility of a doubt that Christ at the last Supper changed bread and wine into His own body and blood, and that He gave them as food and drink to His disciples.

Now it is equally certain that what Christ then did in person, He does through His ministers in His Church today. For as St. Luke tells us, when Christ had said to His disciples: "Take eat, this is My body. Drink ye all of it, for this is My blood," He added these memorable words: "Do this for a commemoration of me;" thereby giving them at once the power and the command to do what He then did, namely to change bread and wine into His body and blood and to give them to the faithful as the food of their souls.

That this conclusion is most certainly correct, we learn from the Apostles themselves, who surely were best qualified to know what our Lord intended when He said: "Do this for a commemoration of Me."

St. Paul.

St. Paul, in his first epistle to the Corinthians says: "The cup of blessing, which we bless, is it not the communion of the blood of Christ. The bread which we break, is it not the communion of the body of Christ?"

"For I have received of the Lord that which I also delivered unto you, that the Lord Jesus the night in which he was betrayed took bread: And when he had given thanks, he broke it and said, 'Take, eat: this is My body which is broken for you: this do in remembrance of me.'

After the same manner also the cup, when he had supped, saying, "This cup, ye do shew the Lord's death till blood: this do ye, as oft as ye drink, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself and

let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." (I Cor. X. 16 and XI., 23, 29).

The Apostle refers to the blessing of the chalice and the breaking of the bread as a well-known practice among the Christians of his day.

He distinctly affirms that the partaking of the chalice and bread which he and his fellow Apostles bless is a participation of the body and blood of Christ.

He states as a reason for the practice and its significance, the fact that Christ so ordered it, because He said: "Do this for a commemoration of Me."

He says that whosoever shall eat this bread or drink of the chalice of the Lord unworthily shall be guilty of the body and blood of the Lord. Now if the body of Christ is not really there, how can the offence be directed against it? You would not accuse a man of regicide if he were to offer violence to the statue or painting of the king. In like manner here, it might be a sin against the dignity or goodness of Christ, but St. Paul could not call it an offence against the body of Christ, if the body were not really present. Again, the unworthy receiver is condemned for not recognizing or discerning in the Eucharist, the body of the Lord. But how could he be blamed for not discerning the body of the Lord, if there were only bread and wine before him?

The Fathers.

After the Apostles had laid down their lives for the faith, this practice was still universally adhered to, as is evident from the writings of the Fathers of the Church.

I might quote from the writings of sixty-three ecclesiastical writers between the first and sixth centuries alone, but I can select only a few at random:

St. Ignatius, a disciple of St. Peter, speaking of a sect called Gnostics, says: "They abstain from the Eucharist and prayer, because they confess

not that the Eucharist and prayer is the flesh of our Saviour Jesus Christ."

St. Justin, Martyr, in an apology to the emperor Antoninus, writes in the second century: "We do not receive these things as common bread and drink; but as Jesus Christ our Saviour, was made flesh by the word of God, even so we have been taught that the Eucharist is both the flesh and blood of the same incarnate Jesus."

Origen (third century) writes: "If thou wilt go up with Christ to celebrate the Passover, he will give to thee the bread of benediction, his own body, and will vouchsafe to thee his own blood."

St. Cyril of Jerusalem (fourth century) instructing the catechumens observes: "Christ Himself having declared, 'This is My body,' who shall dare to doubt henceforward? And He having said, 'This is My blood,' who shall ever doubt saying 'This is not His blood?' He once at Cana, turned water into wine, which is akin to blood, and is He undeserving of belief when He turned wine into blood?" He seems to be arguing with modern unbelief.

St. Augustine (fifth century), addressing the newly baptized, says: "I promised you a discourse wherein I would explain the sacrament of the Lord's Supper, which sacrament you even now beheld, and of which you were last night made partakers. You ought to know what you have received. The bread which you see on the altar, after being sanctified by the word of God, is the body of Christ. That chalice, after being sanctified by the word of God, is the blood of Christ."

356 Millions.

The faith of the Catholic Church in this respect, is also the faith even to this day of the Greek Church which seceded from us a thousand years ago, of the present Russian Church, of the schismatic Copts, Syrians, Chaldeans, Armenians, in fact, of all the oriental sects no longer in communion with

Rome, so that at the present day some 356 million people are believers in the Eucharist. And do you mean to tell me that all these people are in error, groping in darkest idolatry, and this through the action of Christ Himself?

Are we to say that those powerful intellects, those men, remarkable for their talents, learning and rank, the wisest and most profound scholars in all sciences, have accepted as the word of God something which is evidently childish and absurd?

Those great men who have endured martyrdom with immense courage rather than yield in this their faith; those magnanimous Christians who gave up life and all that they held dear for faith in the Eucharist, shall we say that all these were fools, ignoramuses, fanatics and imbeciles?

I say, if that is so, then Christ was not God, but an impostor. If Christ is not personally present on our altars, then there is no Christ in Heaven, for the arguments that prove His divinity are not stronger than those which prove His presence in the Eucharist.

Thus, leaning in faith on the infallible authority of God's word, on the testimony of the Apostles and their successors and on the unanimous consent of the great majority of Christians for nineteen centuries, we believe that by the words of consecration in the mass through the power of God, the substance of the bread and wine are changed into the body and blood of Christ, and that only the appearances of the bread and wine, the quantity, taste, form and color remain and that the body and blood of Christ remain, as long as the appearances remain.

Benediction.

Hence when at the hour of benediction the Catholic kneels before the altar and reverently raises his eyes to the golden vessel containing the consecrated host, although he beholds what looks like a wafer of bread, he believes that Jesus Christ is really present under those appearances. The

unbeliever looks and his heart says: "If this were really the body of Christ, I should see it, as I do when I see other human bodies."

The scoffer also looks and he says: "I do not believe that God or Christ, or the Holy Spirit can be placed in a box or casket."

They say the body of Christ cannot be present without making an impression on their senses, that it cannot exist unless they can see and handle it.

Did not the body of Christ pass through the solid rock of the sealed tomb on Easter Sunday morning?

Did it not penetrate the closed doors of the cenacle on the evening of that same day?

You remember the story of the disciples who went to Emmaus on Easter Sunday. On the way they met Jesus, but it is said that their eyes were held that they might not know Him. They had known Him well before, they had been in his company continually for three years and here they saw Him, they spoke with Him, they heard His voice, they even ate with Him and yet they did not recognize Him, why? because their eyes were miraculously held.

What occurred by the power of God on the road to Emmaus, on the first Easter Sunday, occurs every day in the Holy Eucharist.

Jesus Christ is really present in the consecrated Host, as he was on the road to Emmaus, but like the disciples, we do not see Him, because our eyes are miraculously held. Between Him and us is dropped a mysterious veil, the veil of the appearances of bread and wine. Suppose you had been in Bethlehem on the first Christmas night, judging by appearances only, you would not have detected in that helpless infant lying on straw and cradled in a manger, the eternal Son of God, the Saviour of mankind.

Or had you been present on Mount Calvary, guided only by appearances you would not have recognized the Son of God, the Redeemer of the world

in the criminal hanging between two thieves upon the cross.

But we cannot judge by appearances. Christ has spoken, we must believe. He who created the heavens and the earth out of nothing, who rained down manna in the desert for forty years, who changed the rivers of Egypt into blood, the water into wine at Cana, who fed upwards of five thousand people with five loaves and two fishes, who put life into a corpse four days dead, He who can destroy any substance, as he has created every one, He too can cause the appearance of a substance to remain after the reality has been annihilated. He can place His own personal self under any appearance whatsoever.

He has said: "I will give you My flesh to eat and My blood to drink. My flesh is meat indeed and My blood is drink indeed. Except you eat the flesh of the Son of man and drink His blood, you shall not have life in you. Take eat: this is My body: Drink ye all of it, this is My blood."

God has spoken, we cannot doubt His infallible word nor limit His almighty power, and so we believe that in the Eucharist we have not mere bread and wine, but really and indeed the body and blood of Jesus Christ. Let some say with the unbelieving Jews: "How can this man give us His flesh to eat?" Let others with the disciples of little faith, call it "a hard saying," and refuse to hear, but let us exclaim with St. Peter and the faithful apostles: "Lord we believe. Thou hast the words of eternal life, and we believe and we are sure that thou art Christ, the Son of the living God."

And to my non-Catholic friends I would say in all charity and in all sincerity that they repeat the simple yet beautiful prayer of the blind man of the Gospel: "Lord that I may see," Lord give me light to see and faith to believe that thou art really present in the most Holy Sacrament of the Eucharist.

5. CONFESSION AND INDULGENCES.

"I will give unto thee the keys of the kingdom of Heaven" St. Matth. XVI. 18.

When you enter a Catholic Church, almost the first object that strikes your eye is a strange piece of furniture, a dark box, in the Protestant imagination a veritable chamber of horrors, called the Catholic Confessional. Against this confessional they have scattered the blackest calumnies, they have hired so-called escaped nuns and ex-priests for the purpose of revealing to the public the unnameable crimes that are planned and perpetrated in that dark box.

Abandoned characters of the Maria Monk and Chiniquy type have gone the round of the country regaling the public with the story of the abominations of the confessional, abominations which had their origin and existence only in their own depraved imagination.

Against this same institution of the Catholic Church insinuations have been recently made by our own Rev. Dr. Gordon:

"I am a protestant," he says, "because I will permit no man to come between my soul and Christ. I recognize in no priest, preacher or potentate a right to intercede, or mediate, which does not belong to all the children of God; and 'absolution for sin' I recognize as a necessity of the divine nature and a reflection of the highest attribute of God comprehended by man, even His Love.

"The secret of the church's power can be revealed in one brief sentence, namely: The people believed that the priest held in his perpetual possession the keys of heaven and hell.

"I am a Protestant because I believe that salvation is of free grace, without money and without price."

Lies.

Now this is one of the commonest slanders against the Catholic confes-

sional, that it is a money-making institution. You slip a dollar bill to the priest and your sins are forgiven, in fact you get a license to commit some more.

But ask any Catholic, if he has ever been asked for money or has ever offered money to a priest to have his sins forgiven, and he will tell you, that he has not; and if he says he has, he is a liar, or to use a milder term, he is theologically mistaken. Why, if a priest were to take money for forgiving a man's sins, according to the laws of the Catholic Church that priest could never exercise the ministry any more; but there never has been an instance of that kind and God forbid there ever should be. Still a great many Protestants believe these things, because it has been drilled into them from their very youth. They read all kinds of books against the Church, but they never take up a Catholic book. Now is that fair?

When you want to find out all about the creed of the Liberal party, you do not consult Conservative papers, because there is every likelihood that you would get a biased opinion. Again, when you want to find the truth about the Conservative party, you don't go to a Liberal paper, for you would get it all wrong. Likewise, if you want to learn something about the Catholic Church, don't consult an ex-priest or an escaped nun, or a bigoted Protestant minister, but go to the official code of teaching of the Catholic Church.

Catholic Doctrine.

What then is the Catholic doctrine on the subject of confession?

The Catholic Church teaches that no sin can be forgiven without true and sincere repentance on the part of the sinner for the sin by which he has offended Almighty God. Ask any Catholic if his sins can be forgiven if he is not sorry for them, and he will tell you, that it is impossible.

Then again, the Catholic Church teaches that no sin can be forgiven unless we are fully determined to do all in our power to avoid that sin in the future. And thus far Protestants perfectly agree with us.

But here comes the stumbling-block. True repentance and a firm purpose of amendment are not enough. In order to obtain the forgiveness of his sins, a man must with these dispositions confess them to the priest of God and then the priest has the power of forgiving his sins in the name and by the authority of God.

And here Protestants say, I cannot believe that, for after all the priest is an ordinary man and who can forgive sins but God? Now let us see: Can God give this power to man if He so chooses, to forgive sins in His name and by His authority?

Of course, God can do anything. He is all-powerful. If God wishes to give such power to man, He can do so, there is nothing to hinder Him.

Every man with reason or common sense admits that. Now, God actually did give such power to man, and we can prove it to you from the Bible, and from the Protestant Bible at that.

In the Gospel of St. Matthew XVI. 18, our Lord thus addresses Peter: "Thou art Peter and upon this rock I will build my church, and I will give unto thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth, shall be bound in Heaven and whatsoever thou shalt loose on earth, shall be loosed in Heaven."

And to all the Apostles assembled together on another occasion, He extends the same power in the same forcible language, Matth. XVIII. 18: "Verily, I say unto you, whatsoever ye shall bind on earth shall be bound in heaven and whatsoever ye shall loose on earth, shall be loosed in Heaven."

But in the Gospel of St. John we have a still more precise and striking declaration of this power to forgive sins given by Christ to His Apostles.

It was the evening of our Saviour's glorious resurrection. The Apostles trembling with fear over the things that had happened the previous days, were hidden behind closed doors in some out of the way place.

Suddenly appeared before them the figure of Him whom they had deserted on Calvary, but who had now risen from the dead, and He addressed to them these memorable words:

St. John XX. 21-25.

"Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them and saith unto them: "Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

Now without prejudice take these words and study them. What did Christ mean when he said: "Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them?" Do these words need any explanation? Are they not clear and explicit in themselves?

If you believe in the Bible, and understand plain English, you are forced to admit that Christ gave to His Apostles the power of forgiving sins.

But the question is: Does that power continue in the Church? Is that power in the Church now? It is plain the Apostles had it, but where do the bishops and priests of today get it?

When Christ established His Church here on earth, He evidently meant that Church to exist not only during the lifetime of the Apostles, but to last forever.

He wished it moreover to exist to the end of time just as He had established it, without any change. Now He established it with the power of forgiving sins, therefore that power must remain in the Church.

If you admit the premises, you must admit the conclusion.

Christ established His Church with the power of forgiving sins and He wished His Church to remain as He had established it, therefore He wish-

ed that power to remain in His Church to the end of time.

The Apostles.

The Apostles to whom He first gave it, were to communicate it to their successors to the end of time, and so they did. We see that the Apostles gave it to St. Paul. You know of course that St. Paul was not one of the original twelve Apostles. He was not present when our Saviour said to them: "Whosoever sins ye remit, they are remitted unto them." He was then a persecutor of the Church. But he was afterwards consecrated a bishop of the Church and given that same power.

St. Paul in his turn, consecrated Timothy and Titus and gave to them the power of forgiving sins in the name of God and by the authority of God, just as he had received it himself and so on till this very day.

All this you can verify, by taking up your Bible and reading the acts of the Apostles and epistles of St. Paul.

Why, even in the English church, the bishops and ministers claim to have received this power in the sacrament of holy order. When a Bishop of the English church ordains a minister he says to him: "Receive the Holy Ghost for the office and work of a priest in the Church of God. Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained." And in the office for the visitation of the sick in the Episcopalian Church it is said: "Our Lord Jesus Christ hath left in His Church power to absolve all sinners that truly repent and believe in Him."

And after all, there is nothing so very extraordinary about this power of forgiving sins which the bishops and priests of the Catholic Church claim for themselves. God gave to man the power of baptism, didn't He? He said to man: "Go teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost." Nobody denies that. Every Protestant believes that his

ministers today have the power to forgive original sin by baptism.

Why then shouldn't they have the power to forgive personal sins committed after baptism?

After all it is not man who forgives, as it is not man who baptizes, but it is God who forgives as it is God who baptizes through the ministry of man.

But we are told that this power of forgiving sins does not prove the obligation of auricular confession.

Confession.

The power given to the Apostles and their successors is a two-fold power. They have the power of forgiving and the power of not forgiving. They are constituted judges of the consciences of men. In order to properly exercise this power, in order that they may know when to forgive and when not to forgive, the case has to be stated and this statement of the case is confession.

A judge on the bench cannot acquit or condemn a man until he hear his case. In like manner has the case to be stated for the proper exercise of this power of forgiving and not forgiving in the Church of God, and that is done in confession.

The next question is: Did the Church always claim and exercise this power, was confession always practised in the Church? Some say that it was an invention of a later date. Well, if it is an invention of man, will some one kindly tell us, who invented it, where it was invented, when it was invented.

We defy all the preachers of Canada and the United States to tell us the name of the man who invented it, to give us the name of the place where it was invented and the date when it was invented.

They tell us that confession was instituted by the Roman Church in the year 1215. But what is the fact of the matter? In the year 1215 there was a council, called the 4th Council of Lateran and it declared that hereafter Catholics must go to confession at least once a year. That was in the

year 1215. Before that time there were thousands and thousands who were going every week to confession; but there were thousands who were not and so the church said: "If you want to belong to me, you have to go to confession at least once a year."

Suppose you were the father of a family and you were to put up certain regulations in your home for the good government of your children. Suppose you noticed that some of your children neglected to take a bath regularly and you were to put up the following regulation: "Hereafter my children must take a bath at least once a week in summer and once a month in winter." Would that mean that your children never took a bath before? So the Church said in 1215: "Hereafter my children must go to confession at least once a year;" but it would be nonsensical to conclude therefrom that they never went to confession before.

Fathers.

As a matter of fact there never was an age in which confession was not practised in the Church—never.

St. Clement, a disciple of St. Peter, the Apostle, baptized and instructed by him in all the Catholic doctrines, writes as follows:

"Blessed Peter has taught that the faithful are bound to confess their sins to the priests of the Lord. If, therefore, any one of you has conceived in his heart thoughts of infidelity, of envy or jealousy, or any other evil thought, let him not be ashamed to confess this to the priest of the Lord, that, by salutary counsel, and by the word of God, he may be healed by him."

This is the language of a disciple of St. Peter, 1800 years ago.

Tertullian who lived 1700 years ago, has written a whole book on confession in which he enters into all the particulars of the subject, how confession must be made, what preparation must be made for it, and what are the dispositions we must have in

order to obtain the pardon of our sins. Among other things he says:

"When therefore thou knowest that against hell-fire, after the first protection of baptism, ordered by the Lord, there is yet in confession a second aid, why dost thou abandon thy salvation? Why delay to enter on that which thou knowest will heal thee? Shall the sinner, knowing that confession has been instituted by the Lord for his salvation, neglect it?"

St. Cyprian who lived in the 3rd century, says:

"I beseech you, most dear brethren, let each confess his sins, while he that has sinned is among the living, while his confession can be admitted, while the satisfaction and the remission of pardon made through the priests are pleading before the Lord."

And so I could go on for hours with quotations from the Fathers and ecclesiastical writers of the Church in every age, but what has been said, is enough to prove that the doctrine of confession was believed by the whole Christian world up to the time that Protestantism came into existence in the year 1520, not quite four hundred years ago.

There never was an age in which confession was not taught by the Church, there never was an age in which Catholics did not go to confession.

350 Millions.

And just look at the present day. There are at least 350 millions of people who go to confession regularly, Catholics, Roman or Greek, of every clime, of every nation on the earth. There is not a city of any size on this whole earth of ours that has not a Catholic Church and in that church a confessional, and in those confessionals Catholics kneeling down and confessing their sins, and not only the laity, but priests, bishops and cardinals as well, in fact, the very Pope of Rome himself.

In the High Church of England and in the Episcopalian Church of America they are preaching confession now.

And what do we read in the Book of Common Prayer, the official prayer-book of the English Church?

In the order for the visitation of the sick we read the following:

"Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort:

"Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in him, of his great mercy, forgive thee thine offences, and by His authority committed to me, I absolve thee from all thy sins, in the name of the Father and of the Son and of the Holy Ghost. Amen."

These words are nothing but the English translation of the Latin words which the priest uses in the Catholic confessional when he absolves a penitent sinner.

And if this is a good thing in sickness according to the teaching of the English Church, it cannot be such a bad thing in health, according to the practice of the Catholic Church.

To sum up, therefore: Confession is not an invention of man, but an institution of God, it was not an innovation of the 13th century, but existed in the Church from the very beginning; the price of pardon and therefore of salvation in the Catholic Church is not a given sum of money, but the confession of sin accompanied by sincere repentance and a firm purpose of amendment.

Indulgences.

Closely connected with Dr. Gordon's insinuations against the Catholic doctrine of confession is another charge made by him against the Church, namely, the alleged sale of indulgences.

One almost feels like rubbing his eyes to see if he is really awake when he reads what Dr. Gordon's perverted brain has excogitated about indulgences. You would not believe it possible in this enlightened age for such

crazy things to be seriously published by a presumably sane man for presumably sane people unless you saw the same in actual type in Dr. Gordon's pamphlet.

He says, "an indulgence is a license to commit sin!" It looks as if Dr. Gordon claims for himself some such license, at least so far as the sins of lying and "bearing false witness against the neighbor," are in question.

"Pardons on a sliding scale: \$10.00, \$25.00, \$40.00, \$75.00!" Just think what a nice business I could do here if I were to hold a sale of indulgences once in a while, even at reduced prices.

The Scriptures tell us that the devil is the father of lies, but I do not suppose that gentleman would care to father such a raw lie as this. But let us see, what are the facts, what caused Martin Luther to act as he did in regard to these indulgences?

Facts

Pope Leo X, then ruling the Church of God wished to complete a church which was to be the greatest Church in Christendom, the magnificent Basilica of St. Peter's in Rome, a church so marvellous that men travel from all parts of the world to see it and those who have beheld everything, see nothing equal to it.

In Pope Leo's time it had already cost 60 millions of dollars and the value of money in those days being three times its present value, the church represented a value of 180 millions of dollars.

The Pope was desperately pressed for money and to make matters worse he was a bad financier and not acquainted with modern methods of raising money. He had to meet bills that would make the wealthiest merchant in this city turn pale.

He turned the matter over in his mind and said to himself: "It is a good work to contribute to the building of a church. It is necessary for me to have this money soon. I will issue to the Church an appeal for

money, to help finish St. Peter's and in order to encourage the faithful to contribute, I will open the spiritual treasury of the Church and impart to them indulgences."

Now here is where the trouble began. Protestants think that an indulgence means a pardon for sin, or a license to commit sin bought for money and they say and rightly so, the Pope has no right to allow anyone to commit sin.

But an indulgence does not mean that; it could not mean a permission to commit sin, for Almighty God Himself could not grant such a permission.

Overworked.

Yet that is the way many Protestants think that indulgences worked. But they did not. There was nothing wrong about the Pope's idea, there is nothing wrong about the Catholic doctrine of indulgences, but some of the men who were sent out to preach the indulgences and collect money for St. Peter's church, overdid the work.

All over Germany they went, these peddlers as the Council of Trent has rightly called them, misrepresenting the doctrines of the Church, imposing upon the people's ignorance and simplicity, abusing of their faith and confidence.

Dr. Gordon has given a fairly accurate description of how these men overdid their work, but remember it was not the work of the Church, it was the work of a few preachers who abused of the position given them by the Church and the confidence that was placed in them by the people.

You can overdo anything, you can work anything to death. A man may eat too much, he may make bad use of the Bible. Many Protestant parents will not allow their daughters to read certain portions of the Bible, for fear they might take harm out of them.

Every good thing may be abused, but it does not thereby cease to be a good thing. The doctrine of indulgences is a good thing in itself, but it was abused, and as soon as the Ca-

tholic Church found this out, she put a stop to it.

Luther

Martin Luther rose against this scandalous abuse and for this he deserves the everlasting gratitude of Christendom. Luther denounced not the Catholic doctrine of indulgences, but the abuse of that doctrine by the preachers. This we learn from his 95 theses which on All Hallows' Eve 1517, he affixed to the church door at Wittenberg.

Thesis 50: "We must tell the people that if the pope knew of the knavery of those who quest in his name, he would rather see the dome of St. Peter in ashes, than have it raised with the blood, marrow and bones of his sheep."

70. "Malediction and anathema to him who rises up against the indulgences of the pope!"

"Benediction to him who has the courage and the strength of soul to attack the preachers of indulgences!"

90. "If the indulgence were preached as the pope understands it and wishes it to be preached, these questions would easily be answered."

When Pope Leo heard that Luther had risen against these violations of Catholic doctrine and practice, he praised him. The Papal Legate in Germany, Miltitz condemned John Tetzel, the preacher, told him to drop the whole business and go back to his monastery.

Now what could the Pope do more than this? Is it fair then to say that the Pope sanctioned the abuse? The Pope's man did not receive a check as Protestants sometimes say. He was put down from the office of preaching and sent back to his monastery.

There is a story told of a robber who went to a monk who was selling indulgences and said: "Father, I want an indulgence to commit a robbery. How much will it cost?" Says the monk: "How much do you intend to steal." "Something like a thousand dollars," answered the robber. The monk took his book to look up the rates. He says: "I should not let

you off under 35 per cent, but since you are running the risk of getting killed, I will take 25 per cent to be paid in advance." This is only one of hundreds of stories about indulgences; but even suppose such scandals had really taken place, they need not alarm us in the least. The Church cannot be blamed for what some of her members have done. When we come to the point in dispute, we must take the official teaching of the Church and never mind what some of her members may have taught. Now what is the teaching of the Catholic Church on the subject of indulgences?

Catholic Doctrine.

An indulgence is neither a license to commit sin nor a pardon of future sin; it is not an exemption from any law or duty, nor is it the forgiveness of sin already committed. I have told you before, that one of the fundamental doctrines of the Church is that under ordinary circumstances sin can be forgiven in no other way than by true sorrow and a firm purpose of sinning no more, followed by the confession of sin.

An indulgence is the remission in whole or in part, through the merits of Jesus Christ and the Saints, of the temporal punishment due to God's justice on account of sin, after the guilt of sin and the eternal punishment due to it have been remitted.

The Church teaches that after sin and its eternal punishment have been forgiven by means of the sacrament of penance, God, in order to warn us, and to keep us back from sin, invariably sends upon us a punishment for a time.

No one can deny this, for the Holy Scripture bears this out. On nearly every page of the book we find examples, of God, after having pardoned his people, inflicting upon them temporal punishment for the offenses corporal punishment for the offences com-
personal experience bears witness to this law of God's moral government in this world. From the Holy Bible again we know that this temporal punishment, this punishment for a

time may be averted or satisfied. God Himself shows us in the Divine Scripture that He will sometimes condone this punishment, that He will sometimes relax, that He will let up on us, if by our good works we so deserve.

We know for instance from the Divine Word that Almighty God will have mercy on us if we are kind to the poor. He says to us in the Holy Scripture: "Redeem your sins by alms." He will not visit us with those punishments which would otherwise fall upon us, if we are good to the poor or perform other good works. So it is God Himself who issues an indulgence.

Now has the Church power to do the same, has she any way of moving Almighty God to such mercy in regard to her children, to put it in plain English, has the Church the power of granting indulgences?

We say yes and we can prove it from the Bible. To St. Peter Christ said: "Whatsoever thou shalt bind upon earth shall be bound also in Heaven and whatsoever thou shalt loose upon earth, shall be loosed also in Heaven." And to all the Apostles assembled together he made the same solemn declaration. By these words our Saviour empowered his Church to deliver her children, if properly disposed, from every obstacle that might retard them from the Kingdom of Heaven.

Now there are two such obstacles: sin and the temporal punishment due to sin. And the Church having power to remove the greater obstacle, which is sin, has power also to remove the smaller obstacle which is the temporal punishment due to sin.

We find moreover that the Church has exercised this power of granting indulgences from the very beginning of her existence. In the 2nd ep. to the Corinthians we read that St. Paul exercised it on behalf of the incestuous Corinthian whom he had condemned to a severe penance proportioned to his crime.

Having learned afterwards of the

man's fervent contrition the Apostle absolves him from the penance which he had imposed. II. Cor. II. 6-10.

Now this was nothing more or less than an indulgence.

Then if you take up your history you will find that the Popes and the Bishops of the early Church did the same as St. Paul in this instance, so that the granting of a indulgence was by no means a novelty of the 16th century.

An indulgence is a remission of temporal punishment due to sin "through the merits of Jesus Christ and His Saints." There is the source of indulgences, the merits of Jesus Christ and His Saints.

Since the satisfaction of Christ is infinite, it constitutes an inexhaustible fund which is more than sufficient to cover the indebtedness contracted by all the sins of the world.

To this are added the satisfactory works of the Blessed Virgin Mary who never stained her soul by even the slightest sin and who therefore did not need these good works for herself. Besides there are the virtues, penances and sufferings of the Saints vastly exceeding any temporal punishment which these servants of God might have incurred.

Now the Catholic Church says that these merits of Christ and His saints constitute a sort of spiritual treasury, and the prayers and good works of these holy persons avail with God and bring pardon and peace upon those who are made the participants thereof. We can draw from this treasury by virtue of the Communion of Saints. We are, says St. Paul, one body in Christ and every one members one of another.

"As the body is one and hath many members, and all the members of the body, whereas they are many, yet are one body, so also in Christ.... and if one member suffer anything, all the members suffer with it or if one member glory, all the members rejoice with it."

As in the natural body each organ shares in the life of the whole body,

so does each of the faithful profit by the prayers and good works of all the rest. And this is done by means of indulgences which are granted by the Church who administers this spiritual fund.

Now you will be surprised if I tell you that Protestants themselves practically believe in indulgences. Take for example the civil law. A criminal is put in the penitentiary for twenty years. Good conduct will diminish that period. In every prison in this and in other countries, a man, except perhaps he have a life-sentence, gets so many days off every year for good conduct. And everybody says: that is quite right, that is perfectly reasonable.

But, what else is this on the part of the State than the granting of an indulgence and that is also the Catholic idea of an indulgence in the spiritual order, the remission of temporal punishment due to sin.

The Catholic doctrine of indulgences, then, is a good thing in itself, but as I said, it was abused, it was exaggerated, it was made too much of a good thing.

Martin Luther denounced these abuses and for doing so he deserves great credit. But do not thereby be led to imagine that Catholics believe that the pardon of sin can be bought with money. No Catholic is such an awful numbskull as to believe that. Catholics are not so stupid as Dr. Gordon imagines they are. They are just as bright and intelligent as the average Protestant, and no intelligent Protestant could be made to believe such utter nonsense as this. Let us in the name of God come to a clearer understanding of what our respective churches teach. Never condemn any church or any religion on account of the bad conduct of some of its members. Let us cultivate the spirit of tolerance, let us draw nearer to each other in the unity of Catholic charity, thus contributing to the fulfilment of the prayer of Our Common Master: "That you all may be one, as the Father and I are one."

6. MARTIN LUTHER AND IGNATIUS LOYOLA.

"Behold I am with you all days, even unto the end of the world." St. Matthew, 28, 20.

When Christ sent His Apostles into the whole world to teach and baptize, to guide and to command, He spoke to them these memorable words: "Behold I am with you all days, even unto the end of the world," thereby solemnly pledging His word that He would abide with His Church for ever. The recollection of these words, in hours when owing to persecution and the obstacles placed in the way by open adversaries and false friends, the Apostles found difficulty in making prosperous the cause of Christ, must have been a source of supreme consolation to them.

This promise of the Lord that He was with them, was their great rock of defence against those of their followers who seceded from the Church and set up a religion of their own. For if Christ was with them, it was very evident that He could not be with these others. He could not say to His Apostles: "He that heareth you, heareth Me, and he that despiseth you, despiseth Me," and at the same time be with those who contradicted the Apostles in almost every assertion they made.

It is necessary to keep these facts in mind whenever we are treating of similar circumstances in connection with the Catholic Church.

For all agree, even Protestants themselves, that at least up to the 16th century, the Catholic Church was the Church of Christ and the Apostles. The promises made to the Apostles were made also to her: "I am with you all days, even to the end of the world. He that heareth you, heareth Me, and he that despiseth you, despiseth Me. And the gates of hell shall not prevail against it."

But they tell us, that the Church in the course of time became corrupted, that she went astray in error and

falsehood, and hence the Reformation.

But if the Church became corrupted, the gates of hell have then prevailed against her and Christ gave utterance to an untruth.

If the Church fell into error and falsehood, what becomes of Christ's promise, that He would be with His Church all days, even to the end of the world, that He would send to His Church, the Paraclete, the Spirit of truth to teach her all truth, to keep her from lapsing into error?

You see, viewed simply in the light of these considerations, the Reformation of the 16th century appears to us as a wholesale defection from Our Lord and the Apostles on the part of a large portion of the European nations.

Reformation.

But let us look into the history of the Reformation more closely.

First: What were the causes of the Reformation, and secondly, what were its effects?

When we ask Protestants why their ancestors broke away from the Old Church, they cannot bring forward one solid reason. They invariably take their refuge in fable and calumny. They say the Catholic Church had become a sink of corruption, the popes were monsters of iniquity, ignorance and immorality prevailed among the clergy universally, superstition and idolatry had supplanted true Christianity. But we absolutely deny these charges. Now, when a gentleman denies a charge, he who made the charge is supposed to withdraw it and apologize, or prove it true. But, as I have said before, neither is done and the lie goes on on the principle: "Throw plenty of dirt, some of it is sure to stick."

Protestantism, in order to live and spread, had to put aside the 8th commandment: "Thou shalt not bear false witness against thy neighbor," and it still has to do so in order to exist

at all. It will die of exhaustion, whenever it surrenders its campaign of fable and calumny.

Imaginary Causes.

Neither does the Reformation owe its origin and progress to any of the causes to which they are sometimes ascribed, *f. i.*, the quarrel between the two schools of thought in the Middle Ages, the Humanists and Scholastics, or the contention between the rival orders of the Church, the Dominicans and Augustinians, or the preaching of indulgences, the invention of the art of printing, the revival of literature and the arts, or the discovery of America.

All these influences may have contributed in some degree to the general result, but they were in themselves not sufficient to produce that great religious revolution which for a time seemed to threaten the very existence of the Catholic Church. Least of all can we ascribe the rapid progress of the Reformation to the personal influence and qualities of its recognized leaders. In most of them we see little to admire and much to lament and censure.

Luther.

Martin Luther was the first author and chief apostle of the Reformation. Born in 1483 at Eisleben, Saxony, of Catholic parents, he was not only a Catholic, but became a Catholic priest and to cap it all, an Augustinian monk. He took occasion in 1517 from the preaching of indulgences to rise against certain abuses that were practised in this connection. Had he confined himself to the reformation of these abuses, he would have been lauded to the skies. But by and by he fell deeper, he began to remove the landmarks set up by Christ Himself and His Apostles. Regardless of the vow of celibacy which as a Catholic priest he had taken of his own free will, he married Catharine Bora who as a nun, had vowed virginity as well as himself. By this marriage he became the laughing stock of the world.

A man who breaks a sacred vow made of his own free will, can hardly

pose as a reformer of morals in the Church of God.

Luther himself, in his sober moments did not approve of his own marriage. Henry VIII. writes of him: "I wonder no more, O Luther, that thou art not in good earnest ashamed, and that thou darest to lift up thine eyes either before God or men..... Thou, a brother of the order of St. Augustine, hast been the first to abuse a consecrated nun."

Calvin says: "In very truth, Luther is extremely corrupt," and Zwingli: "To see him in the midst of his followers, you would believe him possessed by a phalanx of devils."

Luther admits in his treatise "De Missa Privata," that he had a conference with the devil. He says in his "Table-talk" that "the devil has slept with him oftener than his wife." If this is true, then Luther moved in bad society and he could hardly be an instrument in the hands of God for the Reformation of His Church.

If we are to judge the man by his own language, as revealed in his "Table Talk," Luther was anything but a gentleman.

No Gentleman.

Dr. Gordon says: "From the moment that that protest, prepared and promulgated, sounded out over the earth, Luther was 'blessed' with every curse known to the vocabulary of the middle ages; and new curses were invented and hurled upon his head that he might know the heinousness of the sin which he had committed in daring to differ from his ecclesiastical superiors."

Another gratuitous assertion which we absolutely deny. But Luther himself was extremely well versed in the art of cursing and swearing.

In the Eisleben edition of Luther's Table Talk, we read the following:

"May the name of the Pope be damned; may his reign be abolished; may his will be restrained; if I thought that God did not hear my prayer, I would address the devil." "May the monster be damned to all eternity! May he be the eternal ex-

eceration of angels and saints." "Do you wish me to define the popish kingdom? The pope and his court are idolators, and servants of Satan; its doctrines are the doctrines of Satan; the Catholic Church is the Church of Satan. Wretches, you will all go to hell, you are no better than asses."

"God has made many mistakes, I would have given Him good advice had I assisted at the creation. I would have made the sun shine incessantly, the day would have been without end."

Would you look upon a man who utters such foul and blasphemous language as an ambassador of God for the reformation of His people?

When he did not succeed in converting to his party the Cardinal Archbishop of Mainz, he avenged himself by applying to the archbishop these select epithets:

"Hangman of a cardinal, knave, madman, enthusiast, epicurean, diabolical papist, mad-dog, old rascal, worm of the earth."

This is hardly the language of a gentleman and God would employ nothing short of a gentleman for the work of reform in His Church.

But suppose Luther was a bad man, he may yet have taught sound doctrine, he may have pointed out the doctrine of salvation. Luther taught that marriage was "but a worldly thing" and openly sanctioned polygamy by permitting the Landgrave of Hesse to have more than one wife at the same time.

Is such the teaching of God? Koestlin, Luther's greatest champion, says: "It is the greatest blot in the history of the Reformation and in the life of Luther."

Bible.

Luther corrupted and made little of the Holy Bible, and his fellow-Reformers freely admit it. Bucer says: "His falls in translating and explaining the Scriptures were manifest and not a few."

Zwingli is not afraid to say that Luther's Bible is a corruption of the word of God. And Hallam, a fervent

Protestant historian says: "The translation of the Old and New Testament by Luther is more renowned for the purity of the German idiom than for its adherence to the original text."

To demonstrate that Luther corrupted the Bible, is not a difficult task. Of the books of Moses he remarks:

"We have no wish either to see or to hear Moses.... Moses is the prince and exemplar of all executioners; in striking terror into the hearts of men, and in tyrannizing, he is without a rival."

Of Ecclesiastes he says: "This book should be more complete; it is mutilated: it is like a cavalier riding without boots or spurs, just as I used to do, while I was still a monk."

Of Judith and Tobias. "As it seems to me, Judith is a tragedy, in which the end of all tyrants may be learned. As to Tobias, it is a comedy, in which there is a great deal of talk about women. It contains many amusing and silly stories."

Of the four Gospels: "The three speak of the works of Our Lord rather than of His oral teaching; that of St. John is the only sympathetic, the only true Gospel."

Of the epistle to the Hebrews: "It need not surprise one to find here bits of wood, hay and straw."

Of the epistle of St. James. "This is indeed an epistle of straw."

Of the Book of Revelation: "There are many things objectionable in this book. Everyone may form his own judgment of this book; as for myself, I feel an aversion to it, and to me this is sufficient reason for rejecting it."

To give only one instance of how he corrupted the Bible:

In the 28th verse of the 3rd chapter of St. Paul to the Romans he inserts the word "alone," in order to justify his doctrine of justification by faith alone: "So we now hold it, that man is justified, without doing the works of the law, 'alone' through faith."

Luther admits having done this in a letter to Wencelaus Link:

"If your Papist makes much un-

necessary fuss about the word (alone) say straight out to him, Doctor Martin Luther will have it so, and says, Papists and donkeys are one and the same thing..... For we will not be the scholars or the disciples of the Papists, but their masters and judges. We must once in a while act a little haughtily and noisily with these jackasses."

In a letter to Melancthon, Luther writes: "Be a sinner and sin boldly; but more boldly still believe and rejoice in Christ, who is the conqueror of sin, death and the world."

"Sin is our lot here on earth..... Sin cannot deprive us of God, even though in the same day we were to commit a thousand adulteries or a thousand murders."

Can anyone believe that a teacher of such corrupting doctrines was an ambassador sent by God to reform His Holy Church?

Henry VIII.

Henry VIII, was the father of Protestantism in England. He was once a good man, a devout Catholic, a special friend of Pope Clement VII, from whom he received the glorious title of "Defender of the Faith," a title which even now adorns the coins of the realm. But Henry's passions got the best of him. He had married the saintly Catharine of Aragon, the widow of his deceased brother, Arthur, a perfectly legal marriage, and had lived with her 18 years. In 1527 his conscience, so Protestant historian say, suddenly began to trouble him as to the validity of this marriage.

But it was not his conscience, it was the bright eyes of Ann Boleyn, a young maiden at court that had awakened these doubts in his mind.

Henry, blinded by licentiousness, applied to the Pope that he might declare his marriage with Catharine unlawful, and place him in a position to marry Ann Boleyn. But his first marriage being lawful, the Pope refused, because he could not grant him the privilege of having more than one wife at a time.

Henry VIII then took the law into

his own hands, declared himself supreme head of the Church of England, put away Catharine and took Ann Boleyn for his wife.

That this is so, we learn from an inveterate enemy of the Catholic Church, Buck, in his theological dictionary:

"Falling out with the Pope about his marriage, he took the government of ecclesiastical affairs into his own hand, and having reformed many abuses, intitulated himself supreme head of the Church."

It was not long, however, until Boleyn was accused of infidelity and treason. She was condemned to death and ended her wretched life on the block. The morning after her execution he married Jane Seymour. She died in 1537 in childbirth.

Henry then was married to Princess Ann of Cleves, but she being homely, was divorced at short notice.

Within a month he married Catharine Howard, who was shortly after arrested on a charge of adultery and beheaded. She was replaced by Catharine Parr, a widow, who fortunately outlived him.

Do you think that Almighty God would employ this kingly Mormon, this Royal Bluebeard in the Reformation of His Holy Church?

John Knox.

John Knox who introduced Presbyterianism into Scotland "with the Gospel in the one hand and firebrand in the other," was a little, though not much better.

Like Luther he was a Catholic priest, yet notwithstanding his vow of celibacy he was twice married. At the age of sixty, he married a girl of sixteen, Margaret, daughter of Lord Ochiltree. By contemporary Scotch writers Knox is charged with almost every moral turpitude. It is evident then that the rapid progress of Protestantism was not due to the intellectual influence, or the moral excellence of its founders, nor was it because they possessed in superabundance the grace and blessing of God.

How then is it that Protestantism

spread so rapidly and widely throughout Europe? The real causes of this are to be found in the tendencies of the age and the elements of which society was then composed:

Real Causes.

1. The estrangement of society from the Church brought about by the prolonged conflicts of the Popes with the German Emperors and French kings, and the lessening of the authority of the Holy See caused principally by the western schism.

2. The existence of numerous abuses and a general relaxation of church discipline. Though this is generally exaggerated by Protestants, abuses did exist in those days, but they were not doctrinal, nor did they affect the constitution or nature of the Church; they had crept into the Church's discipline.

Worldly and licentious men, generally of high birth, were placed in the high offices of the Church, and instead of directing their efforts towards the salvation of souls, they coveted only material wealth and political power. Hence the prestige of the clergy suffered greatly.

3. With this example of the clergy and with their neglect of the duties of preaching and instructing their flocks, ignorance, superstition, religious indifference and immorality were rife among the people.

4. One of the greatest causes, however, of the rapid growth of Protestantism was the nature of the very creed which it proposed. The doctrines of the new religion were most alluring to the ignorant and sensual-minded man. It did away with confession, monastic vows, fast and abstinence, good works and established in their place, faith without works, the marriage of priests, bigamy and divorce.

Its first and fundamental article was a profession of faith in man's own infallibility.

It was the boast of Luther that man should enjoy henceforth the fullest liberty of mind and conscience; no need of outside guidance, no constituted authority, divine or human,

"every man his own Bible," a doctrine which appealed strongly to the innate pride and vanity of man. Next, the doctrine of justification by faith alone and the uselessness of good works stimulated the lower passions of the people.

"Be a sinner and sin boldly, but more boldly still believe in Christ." This was a doctrine which made many converts to the new church, in as much as it permitted them to yield freely to their perverse inclinations.

Secular Power.

5. But the most powerful influence for the success of the Reformation was the use of violence by the princes and state authorities.

Luther received his greatest assistance from the princes of Germany who were anxious to appropriate to themselves the prerogatives of the Pope; from hungry and impoverished nobles, greedy to share the plunder of Catholic abbeys and monasteries, and from a host of men who in every age grow tired of what is old and are allured by the glitter of novelty.

The people were literally torn away from the old faith by the aid of the secular power.

Says Dr. Brownson:

"The Reformers would have accomplished little or nothing, if politics had not come to their aid. Luther would have bellowed in vain, had he not been backed by the powerful elector of Saxony and immediately aided by the Landgrave Philip; Zwingli, Ecolampadius and Calvin would have accomplished nothing in Switzerland, if they had not secured the aid of the secular arm, and followed its wishes, the powerful Huguenot party in France was more of a political, than a religious party, and it dwindled into insignificance as soon as it lost the support of the great lords..... In Denmark, Sweden and Norway, the Reform was purely the act of the Civil power;..... in England, it was the work, confessedly, of the secular government and was carried by court and parliament against the wishes of the immense majority of the nation;

in Scotland, it was effected by the great lords, who wished to usurp to themselves the authority of the crown."

Thus the new religion was practically forced upon the people by the strong hand of kings and princes who did not scruple to have recourse to the most violent force and persecution.

The name of Catholicism was covered with humiliation and shame, and was made a byword and reproach. The Catholic priests and people were exiled and tortured. Catholic education was prohibited. Religious houses were confiscated and plundered. Churches and cathedrals were handed over to Protestants. The exercise of the old religion was sternly interdicted by penal laws. In short, Catholics were denied the last vestige of civil, religious and political rights. No wonder that with such means to propagate the Reformation, it was made an unbounded success.

Effects.

In fifty years from the date when the apostate monk renounced allegiance to the Catholic Church, "Protestantism," in the language of Macaulay, "attained its highest ascendancy." But he is careful to add: "An ascendancy which it soon lost, and which it has never regained."

And the same writer draws this significant conclusion from the history of Protestantism:

"We think," he says, "it is a most remarkable fact that no Christian nation which did not adopt the principles of the Reformation before the end of the 16th century, should ever have adopted them."

"Catholic communities have since that time, become infidel and become Catholic again, but none has become Protestant."

As to the effects of the Reformation on religion and society, they were most deplorable.

Even in Luther's day the corruption of morals increased. "We live in Sodom and Babylon," he writes, "everything is daily growing worse."

He admits that insubordination to

authority, arrogance and licentiousness had become almost universal and that he would never have begun to preach if he had foreseen these unhappy results.

Yet what else could be expected from a religion which had been conceived and born in the pride and passions of its founders? But worst of all Protestantism became a kingdom divided against itself. During the very lifetime of Luther, the hydra of the Reformation had a hundred heads. The cry, "Every man his own Bible," soon became "every man his own church." The Bible became a veritable Babel. There were the Anabaptists, the followers of Karlstadt, of Osiander, the Zwinglians, the Majorists, the Synergists, the Ubiquitarians, all children of the same father, yet all cursing and damning each other.

And this process of disintegration inherent in Protestantism has gone on until the present day when we count three sorts of Anglicans, several kinds of Presbyterians, 10 divisions of Baptists, 16 classes of Methodists. In short, 300 different Protestant denominations. And this disintegration of the Protestant church is causing the eyes of thinking men in our 20th century to be opened. They are beginning to see more clearly that the first principles of Protestantism were false to reason, false to the express teaching of the Divine Founder of Christianity and consequently that the very foundation of Protestantism was a foundation of sand.

And the final outcome of this will be either the passing of Protestantism into irreligion, or its return to the Catholic Church.

Loyola.

At the same time that Catholicism was losing some of its lukewarm members, through the efforts of the Reformers, God was raising up a man, whose disciples were to carry the faith to the most distant nations, and gain to Catholicism more souls, than the revolt of Luther had taken from it. Ignatius Loyola appeared and with him that band of zealous priests which filled

the world, for ages, with its knowledge, and learning and the heroism of its martyrs.

Ignatius Loyola was a Spanish nobleman, born almost the same time as Martin Luther. When he grew up to manhood, having become a soldier, he was wounded at the siege of Pampeluna while fighting for his country. "It was a sad day for the Reformation," says Parkman, the American historian, "when the French artilleryman shot Ignatius Loyola."

Being obliged to retire from active service, he betook himself to reading the lives of the Saints and the New Testament, and soon came to the conclusion that it was a more glorious occupation to fight for Christ than to fight for an earthly king. He in consequence determined to become a priest and began his studies accordingly. Ignatius was a man of a clear mental vision. He had a clear insight into men and things. Ignatius realized that the Protestant Reformation was the uprising of the human mind against the principle of absolute authority in matters of faith, the rebellion of the mind of man against the authority of God. The Reformers used all their intellect not against any particular doctrine of the faith, but against the very citadel of the Church, its infallible teaching authority. Loyola said, there is only one way to meet it. We must meet intellect by intellect, we must uphold authority by obedience.

Jesuits.

We must get men trained in every science, we must get men trained in obedience, and so in 1534 he laid the foundations of the society of Jesus, and made learning and obedience its distinguishing marks. And what was the consequence?

The work of the Jesuits in Germany and other northern nations was crowned with so much success, that according to Macaulay, Protestantism was effectually checked. They sent missionaries to every part of the world to preach the Gospel to heathen nations.

The success of the Jesuits in the work of education forms another great chapter in their glorious history. Of their system of education Bacon says: "Never has anything more perfect been invented."

And this is the testimony of the Protestant historian, Macaulay:

"In spite of oceans and deserts, of hunger and pestilence, of spies and penal laws, of dungeons and racks, of gibbets and quartering blocks, the Jesuits were to be found under every disguise, in every country; scholars, physicians, merchants, servingmen, in the hostile court of Sweden, in the old manor houses of Cheshire, among the hovels of Connaught, arguing, instructing, consoling, animating the courage of the timid, holding up the crucifix before the eyes of the dying."

It is precisely this ceaseless activity on the part of the Jesuits for the spread of the Catholic faith and their absolute fearlessness in opposing error that explain the hatred with which they have ever been regarded by narrow-minded Protestants.

Dr. Gordon in his pamphlet talks of "the inner and unseen order of the Roman Catholic Church, the society of Jesus, commonly known as the Jesuits."

"For the society of Jesus," he says, "the Jesuit, we ask but one question: was a sacred name ever put to a baser use?"

Let us right here assure the reverend doctor that the Jesuits neither wear horns, nor do they carry a tail. They are not a secret society. The constitution, rules and regulations of the Society of Jesus are open to everybody's inspection. Their name also, history attests, is very proper and well applied.

But let us put the shoe on the other foot. We know of no worse misappropriation of a name than when Dr. Gordon applied to himself the name of a Christian. Or why does he not say the Lord's prayer in his church? (a question, by the way, which he has been asked several times in connection with his question-drawer, but

which he has never had the courtesy to answer).

Why does he not proclaim from his pulpit the divinity of Christ and other doctrines of Christianity, and leave to public speakers the discussion of the topics of the day? Why does he not practise elementary Christian charity even towards his Catholic fellow-citizens?

But the most logical answer to Dr. Gordon's fables is this extract from a clever satire in the Protestant "North Toronto Times:"

"Every historical liar since the days of Ananias has found it good business to put one over on the Jesuits."

Conclusion.

As a fitting conclusion to this series of lectures let me offer to your earnest consideration a question proposed by a Protestant pastor, the Rev. Dr. F. Lynch, in the New York "Christian Work and Evangelist," and his own answer in these words:

"Is our attitude towards the Catholic Church," he asks, "to be one of hostility and prejudice, such as our fathers entertained, or one of utmost cordiality and friendliness as to one of the same faith as ourselves?"

"Are we going to waste our energies fighting a church which follows the same Master, or unite with them against the common enemy of all good?"

And this is his answer:

"When we see the paganism in our great cities, the utter indifference to religion of thousands of men, the worship of pleasure and the frenzy of the masses over sports, the frivolity of our modern life, the growing evil of divorce, the lessening sense of sin, the graft and corruption in business, the heedlessness of law amounting almost to anarchy, the denial on all sides of the sacrificial life as the true creed of humanity, we thank God that the Catholic Church is strong, for she is set like a flint against all these real menaces of our modern life.

"We had infinitely rather see her

churches multiplying in Chicago than to see the low music halls, the gorgeous cafes, the halls of pleasure, and gilded halls of champagne and vice, and theaters, given over to nastiness, multiplying on every side. We had a thousand times rather see her preachers of judgment and of the righteousness God demands of men, preaching on every corner than to have Nietzsche, Bernard Shaw, and Mrs. Glyn gaining increasing hold upon our people. This is what we Protestants have got to remember.

"We Christians have got a long, arduous, and fierce task before us in this century of combating the all-prevalent materialism with idealism, the widespread Epicureanism with the gospel of service and of mission. Are we going to waste our energy and our feelings in hating that which, in spite of some doctrines and practises, which we dislike, is with us, on our side, instead of welcoming any ally in the fight against the sin of the world?"

"For, fundamentally, the Roman Church believes as we do: God, righteousness, the sacrificial life, the forgiveness of sin, Christ the only Saviour of humanity, the unparted life of God, eternity in our hearts, the immortality of the soul.

"We count as our friend and fellow worker the great and good Cardinal Gibbons, when he says that the Catholic Church 'stands for law and order, for liberty, for social justice, for purity. It works for the loyal observance of the Constitution, and obedience to the government. It seeks to make better citizens, to destroy civic corruption, to spread the doctrines of right living and right thinking. It uses its vast influence to incorporate into the body politic the hordes of immigrants that come through our gates. By word and action it propagates the virtues of justice and charity.'

"For our part, we have no time to waste in hating another Christian Church while we stand almost despairing before the thousand enemies of Christ."

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